The Christian Century

PUBLISHED WEEKLY

American Piety's 'New Look'
By A. Roy Eckardt

Portrait at the Polls
An Editorial

Emancipation of a White
By Carlyle Marney

A Man Named Andrew
By Kermit Eby

NOVEMBER 17, 1954

In This Issue

KERMIT EBY

is so frequent a contributor to the Christian Century that there are probably few of our readers who are not familiar with his career. But starting as a high school teacher in Ann Arbor, Mich., he became executive secretary of the Chicago Teachers Union, and from there moved to Washington, D. C., as national educational director of the C.I.O. When he left that post it was to return to Chicago as professor of sociology at the University of Chicago, a faculty position he holds today. He is also a minister in the Church of the Brethren, and many of the articles he writes for this paper reflect his boyhood background in that church.

A. ROY ECKARDT

is also a valued contributor to the Century. Readers undoubtedly will remember his recent articles, "The Catholic Dilemma" (June 17, 1953) and "The Christchild and Bishop Sheen" (Jan. 20, 1954). Dr. Eckardt is professor of religion at Lehigh University, South Bethlehem, Pa.

CARLYLE MARNEY

is minister of the First Baptist Church, Austin, Tex. He is a graduate of Carson Newman College, and has master's and doctor's degrees in theology from Southern Baptist Theological Seminary. Dr. Marney's article was originally delivered over a Texas television station. The Christian Cenury is happy to publish it as an illustration of the approach which the rising leadership in southern churches is making to the south's most difficult social problem.

HERBERT E. STOTTS

is professor of the sociology of religion at Iliff School of Theology, Denver, Colo.

WILLIAM DINWOODIE

is our new staff correspondent for Cleveland and vicinity, taking the place left vacant when Walter E. Daniels became executive secretary of the Omaha, Neb., council of churches. Mr. Dinwoodie has been for years on the staff of the *Cleveland News*, and is now its religion editor.

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Coming Events

Nov. 11-18. Evangelical United Brethren Quadrennial General Conference, Milwaukee.
Nov. 14-18. University Christian Missions (National Council of Churches Joint Department of Evangelism), Spearfish S. D.; Newark, Del.
Nov. 15-18. American Baptist Convention Mission Boards Meetings, Buck Hill Falls, Pa.
Nov. 16-18. Southern Baptist State Convention Meetings (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Virginia).
Nov. 17-21. Methodist Bishops Semiannual Meeting, Chicago.
Nov. 18-24. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Lake City, Iowa.
Nov. 21. Chicago Sunday Evening Club; Gerald Kennedy, speaker.
Nov. 23. Institute for Religious and Social Studies, Jewish Theological Seminary, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Abraham S. Halkin, Edwin E. Aubrey, Robert Bierstedt, speakers.
Nov. 25. Thanksgiving Day.
Nov. 25-27. Association of Lutheran Seminarians, Dubuque, Iowa.
Nov. 25-Dec. 25. Worldwide Bible Reading (American Bible Society).
Nov. 27. N.C.C. General Board Meeting, Boston.
Nov. 28. Advent Sunday.
Nov. 28. Chicago Sunday Evening Club; Richard C. Raines, speaker (4-H Club Night).
Nov. 28. American Baptist Convention Every Member Canvass Dedication Sunday.
Nov. 28. N.C.C. Division of Christian Education Youth Work Institute, Worcester, Mass.
Nov. 28-Dec. 3. N.C.C. General Assembly, Boston.
Nov. 30. Institute for Religious and Social Studies, New York city; Gerson D. Cohen, Charles Donahue, Whitney J. Oates, speakers.
Nov. 30. American Bible Society Advisory Council Meeting, Bible House, New York city.
Dec. 5. Chicago Sunday Evening Club; David E. Lilienthal, speaker.
Dec. 5-6. American Baptist Convention State and City Secretaries Meeting, Green Lake, Wis.
Dec. 6-9. Disciples of Christ United Promotion and Planning Meetings, St. Louis.
Dec. 7. American Baptist Convention Home Missions Agencies Meeting, Green Lake, Wis.
Dec. 7. Institute for Religious and Social Studies, New York city; Moses Hadas, Charles Donahue, Edgar Johnson, speakers.
Dec. 12. Universal Bible Sunday.
Dec. 12. Chicago Sunday Evening Club; Benjamin E. Mays, speaker.
Dec. 13-15. Methodist Negro College Presidents Meeting, Nashville.
Dec. 14-16. N.C.C. Joint Department of Stewardship and Benevolence Semiannual Meeting, Springfield, Ohio.
Dec. 14-16. National Lutheran Council Conference on Mobility (Division of American Missions), Detroit.
Dec. 14. Institute for Religious and Social Studies, New York city; Stringfellow Barr, John Herman Randall, Jr., Henry Hatfield, speakers.
Dec. 19. Chicago Sunday Evening Club; Christmas Oratorio and Devotional Service.
Dec. 25. Christmas Day.
Dec. 26. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, NOVEMBER 17, 1954 NUMBER 46

EDITORIAL

WITH THANKSGIVING DAY only a week away, Church World Service reports that food, clothing, medicine and other emergency help worth more than $8 million have been sent overseas during the first nine months of this year. Slightly more than half of the 16,139,871 pounds of food was butter, cheese and powdered milk from the surplus stores of the United States government. This was valued at $3.1 million. To us, this seems a notably good budget of news to come at this time. Thousands of churches will take special offerings at their Thanksgiving Day services this year in the "Share Our Surplus" effort Church World Service, as the relief agency of the National Council of Churches, has launched. The idea behind this "S.O.S." drive is a simple one. By act of Congress, about $150 million worth of the government's vast stores of surplus food has been set aside for free distribution abroad by church agencies during the next three years. All the churches need provide is the cost of distributing the food. A gift of $1 by an American church member to C.W.S. will thus make possible the provision of $20 worth of food among the hungry in poverty-stricken regions overseas. Sometimes, however, plans which look promising in theory don't work out successfully in practice. The report from Church World Service comes in time to assure participants in our Thanksgiving that "S.O.S." is already matching promise with performance. In addition to western Europe, help was sent during these past nine months to Italy, Trieste, Yugoslavia, Greece, Turkey, Lebanon, Jordan, Egypt, Syria, Burma, Pakistan, Indonesia, Australia, the Fijis, the Philippines, Formosa, Okinawa, Hongkong, Japan, Korea, Tanganyika and other regions in Africa, Puerto Rico and Central America.

Churches Are Already 'Sharing Surplus'

The Pope's a Social Gospeler

UNEASY SOULS who admonish the Protestant churches to keep out of mundane matters will find no comfort in the allocution to his bishops delivered by Pius XII on November 3. The pope, if newspaper reports are accurate, is more of a social gospeler than any Walter Rauschenbusch. He includes more territory in the church's purview than did the National Council's recent pronouncement on "Christian Principles and Assumptions for Economic Life." (See the Century for October 13.) The church, he asserts, must take "an open and firm stand" against any attempt to restrict its authority "to purely religious matters," and it must exercise its authority to define good and evil wherever natural law (i.e., the moral law) operates. Since the moral law operates in every aspect of human existence, the pope thereby asserted the right of the church to moral control in all realms of man's activity —political, economic, social, everything! To drive the claim home he specifically named six realms in which the church must have the final word: (1) the extent of temporal authority; (2) individual freedom in modern states; (3) the "laicization" of states and societies; (4) education; (5) the morality of participation in war; (6) the morality of relations between states. Surprisingly but significantly, the pontiff felt it necessary to follow this sweeping assertion of church authority with a warning to lay Catholics who think themselves "grown up." Such, he said, "are unwilling . . . to have any intermediary placed between themselves and God." They are reminded that in this relationship also they are to be "subject to the guidance and government of legitimate authority," namely, the church. We do not wish to comment at length on this allocution until the full text, in its authorized English translation, is available. It is evidently one of the most important papal documents of modern times, and on social issues places Pius XII in advance of Leo XIII and Pius XI.

U.S. Atomic Pool Plan Unveiled

THE UNITED STATES has at last given the world a fairly complete prospectus of the atomic pool plan proposed by President Eisenhower almost a year ago. In a long speech at the United Nations on November 5, Ambassador Henry Cabot Lodge, Jr., outlined the steps, to start next year, by which this country intends to bring the plan into operation, and at the same time sketched its scope and limitations. The plan, said Mr. Lodge, will go into effect whether or not the Soviet Union elects to come in. If the Russians stay out now, the door will always remain unlatched. It is hard to see why they should stay out, for now that a blueprint is furnished the plan is shown not to commit anyone to much of anything. Indeed, the first questions raised by Mr. Lodge's speech are likely to be, Why is a new international organization needed to do what is proposed? Is this really a plan to pool part of the world's atomic materials for peaceful use? It certainly is no longer a pool. Mr. Lodge told the U.N. that the pool idea has been dropped and that what is now contemplated is that each nation possessing atomic materials shall hang on to them, but when asked for help by another member-nation

shall, if it desires, make the grant directly. If it is thought wise to direct such requests through some central office, any clerk could route them to their destination. Moreover, aside from provisions for scholarships and meetings of scientists, there is very little in future activities under the plan, as Mr. Lodge outlined them, that the United States is not already doing. We already have made over 2,800 shipments of isotopes to fifty foreign countries, and continuation of such shipments seems the most tangible sharing contemplated under the plan. The relation of the new organization to the U.N., said Mr. Lodge, is to be "similar to that of the specialized agencies" like the International Monetary Fund and the World Health Organization. But at this point his blueprint became purposely indistinct. It was still more vague on the relation of the new plan to the development of atomic power plants, especially in the regions now starving for steam- or water-produced power. Should Russia persist in staying out of the new consortium, it is possible this may be because she is actually about ready —as her propaganda has been hinting—to offer power-hungry countries this boon for which they will pay almost any price.

Georgia Adopts Private School Amendment

GEORGIA's adoption of the so-called "private school amendment" to its state constitution should set the alarm bells ringing everywhere throughout Protestantism in the south. To be sure, the vote was close. Final figures are not available as this is written, but the prospect is that the amendment will carry by not much more than 25,000 in a total vote of about 400,000. A margin as small as that may cause some of Georgia's race-baiting politicos to think a long time before they go through with the destruction of their state's public school system. It shows that the Georgians—most of them churchmen—who fought Governor Talmadge and his machine in what they were told was a hopeless cause, put up a first-class fight. And it also shows that they found there are a lot of other Georgians who no longer think with their pigment. Nevertheless, the amendment has been adopted, and the Georgia legislature is now empowered, if it doesn't like what the Supreme Court orders on school segregation, to abolish the state's public schools and establish in their stead a system of private schools supported by state subsidies. If this legal dodge goes through in Georgia, race fanatics can be depended on to push it in the legislatures of other southern states. It has already been authorized in South Carolina. What it points toward is a system of Protestant parochial schools, under state subvention, and dedicated to the proposition that all men are not created equal and that there must be a perpetual line drawn between the superior and the inferior races. The Atlanta Association of Baptist Churches and the Methodist Ministers' Association of Greater Atlanta saw this while the Georgia campaign was in progress. That's why they took their unequivocal stands against the private school amendment. Under other circumstances, the Roman Catholics, who seldom worry much about the dangers of seeking public funds, might be involved. But in the south Catholic parochial schools are committed to ending segregation. It is southern Protestantism which will have to face this issue, and councils of churches, Baptist conventions and all other organized Protestant groups should be starting conversations immediately toward preparing for the day of test.

Catholic C.O.'s Raise Doctrinal Issue

STRANGE MORAL ISSUES continue to come out of California, such as the one which now confronts its churches with a choice between taking a loyalty oath and losing their tax exemptions. But one of the strangest and most recent concerns the right of Roman Catholics to claim conscientious objector status under the Selective Service law. Curiously enough, this case, which hangs on doctrinal points, seems to have attracted almost no attention from Roman Catholic theologians. The case concerns two novices at a Christian Brothers seminary, Arthur Duffy and George Lillis. They refused induction under the draft law and were tried before the U.S. district court in San Francisco. Their plea rested on the contention that "war is a conditional right of states and must be morally just" before a Christian is without guilt in engaging in it. Since a drafted man has no freedom to pass on the moral justification of any war that may break out while he is in the ranks, these two young men with a vocation for teaching in Catholic schools sought classification as conscientious objectors. When their draft board ruled against them and they refused to be inducted, they were arrested and tried. On the basis of a statement from the department of justice hearing officer that "there is nothing in the teachings of the [Roman] Catholic Church which would give foundation" to the young men's claim, Federal Judge O. D. Hamlin sentenced them to nine months in prison. Has Roman Catholic teaching discarded the requirement of the "just war"? Only a few weeks ago the pope again tried to define it. (See "Pope Wrestles with Modern War," October 20.) He returned to the same moral requirement in his Marian year allocution to Catholic cardinals, archbishops and bishops mentioned on page 1387 of the present issue. Does this ancient teaching have no relation to the acts of individual Catholics? The American Civil Liberties Union announces that its attorneys are arguing to overturn this conviction in the federal court of appeals. Should there not be Roman Catholic theologians in numbers to interest themselves in assisting the attorneys?

Latin American Dictatorship Gains in Cuba and Chile

CUBA had a national election on the day before the people of the United States went to the polls. Because it came while Americans were preoccupied with their own campaign, little attention was paid to it in this country. Such Americans as had any interest learned that two days before the election the opposition candidate, Dr. Ramón Grau San Martín, withdrew, claiming that the whole thing was framed, and that thereupon the "strong man," General Fulgencio Batista, swept in for another presidential term. But a dispatch to the *New York Times* from its respected correspondent, Herbert L. Matthews, throws a dark shadow over the election. The *Times* summed up Mr.

Matthews' warning in its headline: "Nobody Won, People Lost in Ominous Cuban Election." If the election had been free and honest, Mr. Matthews reported, Dr. Grau would "have had an excellent chance to win." But Batista's armed supporters were determined that Grau voters should not reach the polls, and equally determined that, if they did, Dr. Grau should not be permitted to take office. And the result, says Mr. Matthews, is a continued armed dictatorship under Batista under which violence, graft and corruption flourish, and which will collapse some day with sad consequences for the Cuban people. And, he might have added, for U.S.A. interests. Concomitantly, in its October 30 issue the careful and conservative London *Economist* reports that recent moves in Chile are in reality just "a rather crude maneuver on the part of the Ibañez regime to concentrate power in its hands and cow the workers." It is using the discredited excuse of "fighting communism" to suppress the noncommunist labor movement, build up the personal dictatorship of General Ibañez, and drive what actual Communists there are underground, where they find the exploited miners and other workers receptive to their agitation. In Chile as in Cuba competent observers therefore warn that today's apparent gains for the dictators are preparing the ground for tomorrow's proletarian uprisings.

'Vocalizing' on Catholicism Rebuked by Dr. Scherer

ANOTHER Reformation Day has passed, and our news columns for the next few issues will carry reports of big crowds at community services in all parts of the country. The rapid growth of the number and size of these meetings during the past decade is one of the developments in American church life which carry great meaning—some of it good, and some not so good. Among the reports of this year's celebrations, none has interested us more than that by Religious News Service of the speech made by Paul Scherer, of Union Theological Seminary, to 8,000 listeners at the Cleveland "Festival of Faith." The emphasis in Dr. Scherer's speech, according to R.N.S., was on the necessity for Protestants and Catholics to cooperate in combating an American "mind-set which has grown so utterly secular that it will have nothing to do with God or the human soul." To this end, Dr. Scherer said, every Protestant "who thinks he has a grievance against the Roman Catholic Church" should stop "vocalizing about it and begin examining his own Protestantism." This demand that Protestants quit "vocalizing" on the subject of Catholicism inevitably commanded the headlines. With regard to Dr. Scherer's affirmative position, we believe there will be general agreement in the Protestant ranks, though his description of the American mind-set as rejecting all spiritual interests will hardly fit the experience of most who gather their data in areas a long way from Morningside Heights. There will likewise be general agreement that there is a type of "vocalizing" against Catholicism, indulged in by scurrilous little sheets and sensational evangelists, which in all decency should be stilled. Nevertheless, the issues which produced the Reformation were genuine issues, and some of them persist to this day. Out of them have grown still other issues, well summed up by Pius IX in his Syllabus, which are equally genuine. When these issues become involved in the social decisions that Americans are constantly making, not to "vocalize" would be a confession that our Protestant faith is ebbing away.

He Heard Another Commander

REUTER'S, the British news agency, tells a story which, if substantiated, may become a classic of the sermon-makers who are always on the lookout for good illustrations. It concerns the Rev. Alexander Rial Woods, rector of St. Paul's Whitechapel, a church in the dockyard section of London's poverty-blighted East End, who died on November 1 at the age of 74. He had been at the church for 21 years. When he first came, his congregation numbered seven. At the end, it overflowed the church. He lived the same poverty-stricken life as his parishioners; though he was known in the neighborhood as the "shy parson," he penetrated through to an uncommon personal intimacy with most of the rough or needy people in his parish. But almost none of them knew who he had been before he became their "poor man's parson." With his death, the seal of silence which he had set was broken. It was revealed that the Rev. Mr. Woods had been Vice-Admiral Woods of the royal navy, who received the D.S.O. for his heroism in conducting the signal operations for Admiral Jellicoe's fleet at the battle of Jutland. In the midst of that battle, however, he had a mystical experience. Reuter's says he received "what he called 'an interposed signal which came from no earthly captain but from a higher command.' " For fifteen years he continued in the navy, but he never lost that signal from a higher command. In 1931 he threw up his naval career and entered a theological seminary. Two years later he received Anglican orders. Then, at his own request, he was sent to the dockyard section of the East End where, the other day, he died.

American Judaism Has Gains in Converts

WHILE American Catholics and Protestants discuss back and forth the number of converts they can claim from each other, it is sometimes not recognized that American Judaism makes converts from both. But it does. These converts to Judaism result, in about 19 out of 20 cases, from marriages in which one of the parties is a practicing Jew. In most cases, the gentile "proselyte"—our Jewish neighbors are not afraid of that word—is the husband. The number of such gentile conversions is increasing from year to year. The increase is not large, for the total number of conversions is now only about 2,000 a year. But it is steady. All these facts are brought out in a study recently completed by Rabbi David Max Eichhorn, chairman of the "Committee on the Unaffiliated" of the Central Conference of American Rabbis. They are based on replies to a questionnaire filled out by Reform and Conservative rabbis, and on estimates of conversions by Orthodox rabbis. (The Orthodox rabbis still shy away from questionnaires, following certain Old Testament precedents.) The complete study, which contains other interesting data for which we have no room in this paragraph, is to be found in the current issue of *Jewish Social Studies*. In every respect this

strikes us as an encouraging report. For one reason, it shows that American synagogues are saving at least some of these interfaith marriages from the religious indifference and eventual apostasy to which they too often lead. And for another, it suggests that American Judaism is beginning to function as a missionary religion. If, in the free field of American society, Judaism should frankly avow its intention to seek converts on the same terms Christians, Muslims and Buddhists do, that would clear away such misunderstandings as have grown out of a widespread belief that the purpose of many synagogues and rabbis has been to employ Judaism to block the normal assimilative processes of American life.

Atomic Scientists Warn On More Bomb Tests

NOT MUCH ATTENTION has been paid the proposal by David R. Inglis in the current *Bulletin of the Atomic Scientists,* but it merits consideration, both by the United States government and by the United Nations. Dr. Inglis, who is one of the top physicists working in the AEC's Argonne laboratories just west of Chicago, suggests that the nations possessing hydrogen bombs—which means the Soviet Union and the U.S.A.—should agree not to test any more of them, at least while the disarmament negotiations under U.N. auspices to which both are now committed are in progress. It might help those negotiations to proceed in an atmosphere more conducive to success, Dr. Inglis thinks, if there were no bombs bursting in air while the delegates were in session. We cannot understand why the suggestion should have been so coldly received. After all, a promise not to test H-bombs is easily checked on. In the same issue of the *Bulletin* another scientist, James R. Arnold, associate professor at the University of Chicago's Institute of Nuclear Studies, tries a flank attack on public opinion to bring home to Americans the seriousness of the situation being created by our continued nuclear explosions in the far Pacific. To make Americans understand the depth of Japanese feeling, he blandly suggests that hereafter we drop our H-bombs only inside the United States. Surely we have no moral right to go on subjecting Japanese or the Marshall Islanders or any of the other peoples of the Pacific to the consequences of our pursuit of an "ultimate" weapon. But there is plenty of desert space inside the continental U.S.A. So let us confine our bomb-dropping to such areas, and let our own people take their chances on unexpected "fall-outs." Dr. Arnold knows perfectly well, of course, what an outcry would follow if his proposal were to be adopted. That's the point.

Asks K. of C. Council to Drop Father Flanagan's Name

BOYS TOWN is one of the most widely known and honored Roman Catholic institutions in the United States. It was natural, therefore, that a 2,000-member council of the Knights of Columbus in near-by Omaha should take the name of Father Flanagan Council in honor of Boys Town's founder. However, when enough blackballs were cast against the initiation of three Negroes—one a counselor at Boys Town, sponsored by an official there—to debar them, things began to happen. The Roman Catholic archbishop of Omaha "deeply regretted" that there were Catholics in his archdiocese "so backward and unChristlike as to bar the admission of Negroes." The grand knight of the council apologized to "members of the Negro race" for this "affront." And Msgr. Patrick A. Flanagan of Omaha demanded that the council drop his brother's name from its title. ¶The Rev. Ken Muto, pastor of Hongo Central church in Tokyo, succeeds Dr. Michio Kozaki as moderator of the Kyodan—the United Church of Christ in Japan. The biennial assembly elected an entirely new slate of officers for the Kyodan, which is interpreted in some quarters as an indication of lay desire for a more aggressive evangelistic policy. Despite 10,000 baptisms last year, the Kyodan's net gain in membership was less than 100. ¶Michigan's voters, after adopting other proposed constitutional amendments, showed their good citizenship by turning down the attempt to legalize lotteries, bingo and other gambling for the benefit of churches and charities. ¶As is its habit, the Methodist Publishing House broke all records again with sales of $18.25 million during its 1953-54 fiscal year. This meant an increase of about three-quarters of a million, and kept the Methodist firm far in the lead among church publishing houses. Half a million of last year's profits went to pensions for retired ministers.

Portrait at the Polls

MOST AMERICANS are familiar with the curtained booths to be found in railroad and bus stations, penny arcades and similar spots where people sit or stand around with nothing much to do. One may slip inside, draw the curtains, turn on the mechanism, and in a few moments part the curtains clutching a more or less recognizable self-taken photograph. Midterm elections are something like that. Forty-five million citizens go behind the polling booth curtains. While inside they cast their votes for senators and representatives—and for state and local officials—for an almost infinite number of reasons, many of them local and trivial. Yet when the curtains part, there comes out a fairly recognizable composite self-portrait of the sovereign American citizen as he is at the moment.

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The portrait American voters drew of themselves at the polls this year was not too flattering, yet it was by no means one of which to be ashamed. It showed that the American citizen still does his own thinking and casts his own vote. He is not swept off his feet easily by campaign ballyhoo; in fact, he is likely to vote his resentment against insults to his intelligence. Even the appeal of a popular President is not able to make him vote for a party label; he looks behind the label to the man. He has learned better than to accept parties or politicians at their own evaluation; he weighs their claims with a cool, often ironic, detachment. And the number whose vote can be "delivered" in advance of that secret moment behind the polling booth's curtains —or even predicted with accuracy—grows progressively

smaller. The American voter, as he portrayed himself this year, is a mature citizen.

There were, to be sure, elements in this year's self-portrait of which no American can be proud. There was too little recognition of the importance of world issues. There was too much mud-slinging, too much calumny. Any householder, wrapping the garbage in an old newspaper, printed say about ten days before the election, if he pauses to read the old headlines now that the battle is over, will find it hard to understand how campaigners could have thrown the miserable adjectives or have expected them to be taken seriously. President Eisenhower himself, though he never descended to the degrading personalities in which politicians of both parties indulged, manfully admitted on the morning after election that his prophecy of a "cold war" with the Democrats if his party lost control of Congress "was too strong for what I had in mind." If the President's relatively mild campaigning became "too strong," what is to be said of the downright viciousness of the personal slanders to which too many resorted?

We cannot see that the outcome of this election has greatly affected the President's standing with his countrymen. His last-minute appeals for a party victory appear not to have had much influence, yet they did little to diminish his personal stature. There is something about the Eisenhower popularity which seems to keep it in a category divorced from politics. The American people "like Ike," and though they may shake their heads at his efforts to play the party politician when other party politicians appeal for his help, they go on liking Ike just the same. If he should run again in 1956, unless the political situation has changed drastically before then we would expect that persistent personal popularity to prove the strongest factor in the presidential race.

Two others, however, suffered serious setbacks to their political ambitions in this election, and in both instances the country has no cause for regret. The frantic efforts of Vice-President Nixon to turn the final stages of the campaign into a Red scare failed, but they underlined the fact that trying to attach a Red label to his opponents has been Mr. Nixon's method ever since his entry into politics. It was by that technique that he seized the House seat of the honored Jerry Voorhis in 1946 and defeated Helen Gahagan Douglas for the Senate in 1950. Likewise, the failure of Franklin D. Roosevelt, Jr., to persuade the voters of New York that a famous name and a physical resemblance were sufficient reasons for entrusting him with high office, was a negative election outcome which carried a positive gain.

II

Few "trends" were revealed in the election. In the Pacific northwest there was what may be the beginning of one, for the voters there went against what have been called the "give-away policies" of the administration regarding water, timber, mineral and land rights. The secretary of the interior, supposedly most responsible for those policies, is an Oregonian. Hence the significance of the vote in that region. If the Democratic control in the 84th Congress builds into national debates such issues as the Dixon-Yates power contract, the preservation of national lands and reserves, and the possibility of monopolies' acquiring control of coming atomic power, as it easily can, a genuine national "trend" back to the conservation policies of Theodore Roosevelt may get under way before the next campaign.

Every citizen will have his own list of the election results which most interested him. In many instances he will place the choice of a county commissioner or of a local judge at the top—and have good reason to do so. But among all the races for seats in the national Congress, these are the ones which seem to us most replete with meaning:

The election (unless an official recount rules otherwise) of Clifford P. Case to the Senate from New Jersey. An avowed liberal, for that reason denied his party's nomination for governor two years ago, tagged with the "egghead" brand for having headed a Ford Foundation subsidiary, handicapped by revelations of defalcations by a recent Republican governor, fought within his own party by Senator McCarthy and a conglomeration of reactionaries, smeared with accusations of Red-tinged family connections, opposed by a Democratic candidate of high character and ability, Mr. Case's victory belonged in the list of political miracles. It reflected credit on him, more on President Eisenhower who never swerved in his support, and most of all on the New Jersey electorate.

Second in interest we would place the equally close victory of Richard L. Neuberger in Oregon. Another liberal who has broken all the party rules ever since he entered politics, Mr. Neuberger faced almost the same type of opposition as did Mr. Case, though not in such virulent form. His election, on a public power and conservation platform in a state which had not elected a Democratic senator in 40 years, has national significance. The emphatic re-election of Paul Douglas in Illinois over an opponent who entered the campaign as the virtual personification of the views of the *Chicago Tribune,* also carries much meaning. An effort by the same Edgar S. Bundy who tried to smear the World Council of Churches as a Red front to do the same thing to Senator Douglas, using the pretentiously misleading name of the Abraham Lincoln National Republican Club to distribute his charges, fell flat.

The failure of Democrats in Maryland by using the issue of continued segregation in schools to unseat the Republican Governor McKeldin is also to be noted. So should be the failure to win re-election of three of the most noisily pro-McCarthy representatives—Busbey of Illinois, Clardy of Michigan, and Kersten of Wisconsin. With their defeat should be coupled that of Fred Shepard, a Republican who tried to take Clifford Case's former seat in a New Jersey commuters' district by running on a McCarthyite platform.

Two spectacular elections which turned on local factors deserve more than a glance. The first was the unprecedented write-in victory of J. Strom Thurmond in South Carolina. Such a thing has never happened before in the nation's history, but it happened this year because the voters of South Carolina revolted against the idea that a thirty-man party committee could name their senator for them without a primary just because they all are Democrats. South Carolina is probably still decades away from becoming a two-party democracy, but this year's election proved that even in this stronghold of southern conservatism the political sun "do move."

The defeat of Senator Ferguson in Michigan by a small-time labor union official who would not even have been on the ballot but for the untimely death of Blair Moody was equally interesting. It showed how giant corporations, without meaning to do so, can defeat their own desires. The battle of the automobile giants, G.M. and Ford, which had almost knocked out Chrysler and thrown thousands of employees out of work, was not a consequence of the rise of General Motors' potentates Wilson and Summerfield to Republican cabinet rank. But unemployed Detroiters thought they saw a connection between what was going on at G.M. and their own plight—and Secretary Wilson's offhand philosophizing on the differences between hunting and kennel dogs did not help the Republicans. The new Michigan senator will probably be undistinguished, but he may serve as a six-year reminder to big corporations that business policies have political as well as financial consequences.

III

Looking back at this election, there should be general rejoicing that sectarian issues—and the Zionist issue—played so small a part. Such information as we now have suggests that the only state in which religious differences may have seriously affected the outcome was in the Massachusetts senatorial contest—and there the tension was within the Democratic ranks, between Irish and Italian Catholics. There is a possibility that sectarian factors figured in the close and unexpected outcome of Colorado's senatorial contest, but on that we have heard only rumors.

One other observation may be advanced by way of warning to the victorious Democrats in Congress: If they do not soon discover some effective way of countering the Republican claim that they are a war party (Wilson, Roosevelt II, Truman all war Presidents), they may find this as troublesome in future campaigns as their forebears seventy and eighty years ago found the waving of the bloody shirt. Despite the Democratic gains this year, all that the Republicans—who already possess the tremendous asset of the Eisenhower personality—need two years hence is an issue. In all the world today there is no such issue as peace.

The Young Messiah

HIS brothers gaze at him with puzzled eyes.
He is their own—he has the selfsame blood;
And yet he dreams that once in Paradise
He walked with God beside a silver flood.
He's in the City of Jerusalem
With streets of gold and walls of precious stone.
Tall lilies line the river, stem to stem,
And there's a tree with branches blossom-blown.

The past he carries with him, to and fro,
Along the paths the many years have made.
The present mingles with the long ago
As faring feet into the Jordan wade.
He dares the desert, braves its burning breath—
The One of Heaven now of Nazareth!

LESLIE CLARE MANCHESTER.

Little Annie Oakley

EDITOR THE CHRISTIAN CENTURY:

SIR: I see by the public prints that a survey is in progress, studying the work of the theological seminaries of the country, with the aim of finding out how they may render the largest service to the churches and to the world. The news of another survey brings to mind the words of the hymn "Awake, My Soul":

> A cloud of witnesses around
> Hold thee in full survey.

In these days, they do!

This project is one of great promise and meets a real need. And Simeon is always up on his toes to render help in anything that is not his business. So here he offers a major contribution to the greater glory and effectiveness of theological education.

One terrific help in the training of preachers would be to have a full-length portrait of Little Annie Oakley hung in every theological school in the land. Perhaps two portraits would be better—one in the entrance hall and one in the refectory, where the students would see it at least three times a day. In schools of high-church tendencies there might be a votive candle lit before Little Annie's portrait.

The point of all this honor to Little Annie in such places is that she could hit a target. And how! Little Sure-Shot, using a rifle, could fill a playing card full of holes. She was so amazingly sure that any ticket which has been punched often is called an "Annie Oakley." Buffalo Bill, in whose Wild West Show Annie did her wonders, used buckshot when he tried to hit a target, but Annie with a rifle could do more than the Great Showman could with his trick loads of buckshot. She became an American institution. Some people, of questionable ethical quality, have felt that Annie was at times too good a shot, for she once shot the ashes off a cigaret held between the lips of the man who was soon to become Kaiser Wilhelm II of Germany. Suppose she had missed . . . !

Her portrait would surely be an inspiration to young preachers to learn to hit a mark. So many of them are rather tentative in that respect. Their verbal shots are high, wide and handsome. Handsome, certainly, but too high for their audience, and too wide of the mark, away off to the side of the interests of the hearers. It is a lot easier to hit the sky than to hit a rabbit. And many speakers of every sort are content to shoot at the sky. With some preachers every Sunday is Ascension Sunday as they soar up into the stratosphere. They remind one of the boy showing his father his air-rifle shots. "What are you shooting at, son?" the father asked. "Oh, nothing," the boy replied, "but wasn't it a big bang?"

Wouldn't it be a good thing to have a statue of Annie Oakley in Statuary Hall in the Capitol at Washington? For politicians too are adept at missing a target in their speeches, especially in campaign years.

One of our hymns has a fervent prayer for more accurate shooting:

> Wing my words that they may reach
> The hidden depths of many a heart.

Yours, SIMEON STYLITES.

A Man Named Andrew

By Kermit Eby

MY PREACHER GRANDFATHER eulogized no New Testament character more often and more vigorously than *that man,* Andrew. You will recall that Andrew was a follower of John the Baptist, and when he heard John describe Jesus as "the lamb of God" he sought the leader out and was convinced, and immediately, as the text reads, "sought out his own brother Simon, and said to him, 'We have found the Messiah.' And *immediately* took him to Jesus."

This selfsame brother was christened Peter, and became the rock on which the church was built. The early church shook the Roman empire to its foundations. There is no evidence in the story of Andrew and Peter, or in the story of that Jesus who inspired them, that they had any of the modern advantages. They had no mimeograph machine, no pamphlets, no letterheads made up of respected and affluent names. They did not even have a church with mortgages. All they had was a vision and a willingness to communicate it.

John Wesley, the brilliant intellectual, was a failure as a missionary to the Indians in America, until he too "saw Jesus" at a Moravian prayer meeting. Then Wesley started converting, and Wesley on horseback, followed by his spiritual descendants, took the gospel in testimony and song to the workers at the factory gate and on the frontier. It is told of Dwight L. Moody, the evangelist, that an intellectual who listened to one of his sermons accosted him at its end and said, "Mr. Moody, you made eleven grammatical errors." Moody replied, "Quite likely, brother. I have had little education and I know little grammar, but what grammar I know I am using to advance the Kingdom of God. What are you doing with yours?"

I

It has been given to me to be born a sectarian, and to have lived and participated in one of the greatest of sectarian experiences—the early days of the C.I.O. (Lest there be misunderstanding, a sectarian group is one which is in tension with the values of the world around it and dedicated to changing these values.) The C.I.O. came into being because men inflamed by injustice and inequality articulated the feelings of the masses. These men were the spark, and the frustrations of the unemployed were the tinder. So when the spark struck the tinder, the movement flamed into being.

In those early days, we who bore the message were also unencumbered. Most certainly we had not become respectable, and our budgets would not permit the lavish spending for literature which now floods from every union office. We had a message and we believed in it, and like Andrew we went to our brother, and if we could not convert him we took him to the Homer Martins and the Reuthers who, we were confident, could and would convert him.

Let me describe one of my first meetings, held in the back end of my car parked in an empty lot. We were afraid in those days to meet in the homes of the workers, who were being terrorized by Harry Bennett's hoodlums. There were five of us in the car: two workers, a social case worker and an old German scissors-grinder who read books and ground scissors. I talked to them about organizing. They were converted and they began to talk to their neighbors. The next time eleven of us met in an abandoned schoolhouse. This same story—if not in fact at least in theory—was repeated a thousand times in those few brief years of glorious growth. The reverberations of those years still echo in the south and other areas where the movement has not been corrupted by the fleshpots of respectability. But the flames which once struck upward no longer burn in a steady thrust. From time to time, like a shooting star, they burn brightly, and then disappear.

The sectarians, the converted, must *speak.* As the Quakers say, "His concern demands it." I always smile when I run into a man who tells me that he believes and yet keeps silence. Belief and silence cannot be reconciled. They are, like light and darkness, forever incompatible. One must drive out the other.

II

And now to turn to education. I've often said that I coveted one experience for my children above all others: an opportunity to meet at least once, when they are growing up, a man, alive, vital, unapologetic, who believed in the good, and wholly so. For I knew that if they should meet such a person they would never be the same when tempted to slip into the mire of respectability. They would be haunted by the ghost of this encounter. At least thus it has been with me.

Few are the assignments I remember, but as I write this I recall those mountaintop experiences with Dan West, Brethren prophet, who saw a vision—the rediscovery of our Brethren heritage in the life of each of its sons. And to this day, 35 years later, each meeting with Dan recharges my inspiration. For Dan testified against the foolishness of war, and like his Brethren ancestors before him he understood what *no force* in religion means, and how the eloquence of truth transcends the press agent. His was a rare integrity. His yea was yea, and his nay, nay. In this day of the oath his life is a constant witness to the futility of all oaths sworn under inquisition. Dan's life is the simple life, for his day-by-day living squares with his inner insight. And when our youngest, like that other disciple, followed afar off in time we named him Daniel West, hoping that he would grow up conscious of the name he bore.

Now it is because of my conviction that men are more important than machines, or even curriculum, that I have increasingly turned my back on those clever devices which we so often are tempted to believe can substitute for the human spirit. I have, as it were, come full circle, returned to the sectarianism into which I was born, the belief that men with God always form the majority. In less theological terms, the belief that while compromise is necessary in this

world of institutions there comes a time in each man's life when he must stand beyond compromise. Believing this, as a teacher I keep my door and my home always open to each and every student. I try to know them, to share their aspirations and defeats, to have them believe in me, to have us believe together that there is a reason for living and that we are witnesses to that reason. Not that we are saints, not even that we approximate perfection, but that to us is given the right to aspire.

This can best be argued by an illustration. I had six bright-eyed children in first grade at Olive Center school. My task was to teach them to read, and follow with writing and arithmetic. They, a primer and some flash cards constituted my total equipment. Some time during the second week I discovered that the straight-backed chair was too formal and that I couldn't gather my little brood under my wing while sitting in it. So I borrowed one of my mother's all-inclusive rockers, and as I taught the kids to read I rocked one or two or three, and finally developed an innocent incentive system: the best-prepared could sit in the middle, and so on in rotation. Whenever they all had their lessons I would reward them with a story, most of the time reading from books but many times inventing stories from my own imagination.

It was in that rocking chair that the favorite story of my own composition (and later the favorite story of my own children) was born. The story of a rabbit which drank cow's milk and grew big as a horse, big as the horse I rode around the countryside. The rabbit ultimately got lost in a big black cloud. At first I was disturbed when the entire school began to listen to the stories and their efforts to learn the multiplication table stopped. A little later I learned of their desire to be included in the rocking-chair circle and of their willingness to do their sums much more quickly when the story-telling stopped.

III

So it has been ever since, and is today, for there are no office hours in my office, only open house. And now the big boys and big girls drop in, not to sit on my lap—that is taboo, unless one is capable of psychological sitting. For the big boys and girls also have problems, stemming quite often from their deep sense of insecurity, a feeling that is maybe inevitable in a great university where research takes priority over people. I know that research is important somehow, yet at the same time I cannot get over the fact that a man is more important than a footnote, and a dream more important than either.

The so-called hard-boiled workers with whom I talked in the C.I.O. were no different from the others. Only it took the workers some time to get over the misconception that my coming from Washington and having been to school made a difference. When they discovered that we were brothers under the skin, then we gathered around the communion tables and blended our beers and cokes, and talked about our wives and kids, our budgets and union, what our unions offer today and promise tomorrow. For it too was a goodly fellowship, the fellowship of the like-minded.

I have never lost contact with those in this fellowship. Members of its parts, from the earliest days of Olive Center to the more recent experiences in the university, are members of voluntary organizations, expressing their belief in action. And when their faith falters, or mine, we encourage each other by letter or contact. Only this week I got a letter from one of my best students.

"An apathetic worker," he says, describing a union situation of which he is a part, "who pays his dues by law, who unthinkingly accepts the economic benefits of his union, who doesn't even know the name of his union, who doesn't vote, doesn't attend meetings, doesn't know that an antidiscrimination or political action committee exists, doesn't know that everything he is given by the union was achieved five, ten, twenty years back by workers like himself who fought and suffered for these things; such a worker, I maintain, will not be changed by a person coming in from the outside and providing him with the opportunities to study and learn these things. No, but he may be changed by a fellow worker whom he knows, whom perhaps he trusts a little or is not afraid of or envious of, in the course of their common interaction, who points out certain things to him over a glass of beer or smoking a cigaret in the latrine; a fellow worker who engages in common experiences with him, and, in a period of time, energizes the workers into perceiving those areas of their lives or those issues which do involve them and which, for their own self-interest or happiness, they must take an active part in. Take a local union which creates workers like these. Go into that local union and not only participate in the experiences which make workers apathetic, but *change these experiences*. Once the sum total of new experiences has some emotional meaning to the workers, then perhaps they too will change their attitudes and actions."

But this young man, spanning the years between his university experience and his present experience in the toughened ranks of the labor movement, says simply: "Yet I am still as idealistic as I was at the university, and probably as naive. The ideals I believe in are, to me, very exciting things. They may be impossible to achieve or create, but I will accept no one's word for that. What my own experience proves to me I will accept. I don't mean to sound omnipotent. Dan Bell once told me, in connection with something else, 'You're making a mistake. But go ahead and make it, because that's the only way you'll learn.' So far, by the way, it hasn't been a mistake."

IV

And so I rejoice in letters like this which reveal the idealism that helps change the world, and resolve to myself that if I can influence twelve or even two such young men and women I have made a contribution which far transcends any written word or circulated pamphlet. The word, now as always, must become flesh.

As I have said before, if you don't love 'em, you can't teach 'em. Love involves the heart as well as the mind, and we are in this association not teachers and pupils, but seekers who aspire to the goodly fellowship out of which all that is good in history springs. Jesus and the Twelve, Buddha under his banyan tree, Confucius as he wandered across the Chinese countryside, Socrates on the streets of Athens —were these too not all, all idealists? But above all, these were great teachers who struck a spark that lit the world. I only ask that my spark, though it be a little one, will suffice.

The New Look in American Piety

By A. Roy Eckardt

WHEN the Apostle Paul visited the Athenians he perceived that in every way they were very religious. Paul would probably make a similar observation about this country at mid-20th century. "Religion," Ralph Sockman recently pointed out, "seems to have become the vogue in America."

Piety is more and more diffusing itself among our people, particularly in ways that supplement the regular ministry of the churches. A nationally circulated "slick" magazine carries a page on which a well known clergyman dispenses "peace-of-mind" religion to people writing in with spiritual problems. Religious books continue to lead best-seller lists. Popular song writers profitably emphasize religious themes. Radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The movie makers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. Ostensibly, even cabinet meetings can function better after a "word of prayer." And the pledge of allegiance is given the new religious look by the addition of the words "under God."

Elements of American 'Culture Religion'

John C. Bennett has pointed out that today's religious revival is largely a matter of American "culture religion," involving the following elements:

> 1. The tendency to reduce Christianity to a gospel of happiness and success with no place for . . . the biblical warning against idolatry, judgment, repentance on the cross.
> 2. The loss of any basis of criticism on our culture as a whole and the close alliance of religion with the forces of nationalism.
> 3. The capitalizing on the fact that communism is atheistic and the strong suggestion that because we are against communism, God must be on our side.
> 4. The close cooperation between many of the leaders of this religious movement and the forces of social reaction. ["Billy Graham at Union," *Union Seminary Quarterly Review,* May 1954.]*

The divergent voices of American culture religion are one in the faith that God is an exceedingly handy fellow to have around.

It is hardly fair to condemn out of hand revivals of religion. There is doubtless sincerity of motive in much of the new piety. Besides, God is able to use not alone the wrath but also the foibles of men to praise him. For St. Paul the thing that counted was that Christ was preached, whether in pretense or in truth. The extent to which a reawakening religion may be born of the Spirit and may indicate genuine religious devotion is immeasurable.

It hardly follows that the new piety is to be accepted uncritically. There is nothing in the Bible to support the view that religion is necessarily a good thing. Scripture has no ax to grind for religion; on the contrary, it is highly suspicious of much that passes for religion. The lamentable thing about the current revival is the failure of many people to make discriminating judgments of differing religious outlooks. The truth is that a given brand of piety may represent nothing more than nice, virile idol worship.

'Peace of Mind'

Consider three aspects of the new piety which should cause Christians concern.

1. The cult of "peace of mind." The Christian church speaks in the name of the Great Physician who makes whole minds, souls and bodies. Were we to turn away those who hunger and thirst for spiritual peace, we would betray part of our pastoral function. That this cult has spread so phenomenally may well represent a divine judgment upon our ministry.

The fact remains that the peace-of-mind cult readily turns into religious narcissism. The individual and his psycho-spiritual state occupy the center of the religious stage. Here is piety concentrating on its own navel. The Christian gospel, we must object, is in its redemptive wholeness a challenge to men to surrender themselves for the sake of Christ with the result that their hearts will go out to their brethren. The New Testament forcibly reminds them that in this world they have tribulation. They are to be of good cheer, but only because *Christ* has overcome the world. The shadow of his cross may indeed fall across their own lives.

The peace-of-mind movement is deficient morally and empirically. It has no grasp of the deep paradox that "whoever would save his life will lose it, and whoever loses his life for [Christ's] sake will find it." Lasting peace of mind is impossible apart from peace with God; yet enduring peace with God comes only when a man is ready to surrender his own peace of mind.

'Personal Adjustment'

This new cult counsels "personal adjustment." But adjustment to what? New Testament Christianity is hardly adjusted to its environment. It makes us seriously wonder, in fact, how much the social order is *worth* adjusting to. The gospel urges us to nonconformity: "Do not be conformed to this world but be transformed."

An evil aspect of peace-of-mind religion is its acceptance, by default, of the social status quo. An unannounced assumption is that the present condition of the social order is irrelevant to one's true needs and outside the scope of one's obligations. In truth, to limit religion to "spiritual" concerns is to abdicate responsibility in the struggle against man's inhumanity to man. The tragedy is that the peace-

*Even Billy Graham, whose evangelism does not fit this description of "culture religion," has praised quite indiscriminately those very aspects of the religious revival (peace-of-mind piety, the back-to-God movement of the American Legion, etc.) which hardly accord with his own fundamentalism. For documentation of Dr. Bennett's fourth point see George Younger, "Protestant Piety and the Right Wing," *Social Action,* May 15, 1951, pp. 5-35.

of-mind cult unwittingly furthers the rise of radical politico-economic movements which step in to fill the void left by the absence of a social gospel.

A final irony is that peace-of-mind religion fails to address itself to the very cultural crisis which helps produce more distraught souls than the practitioners could ever handle. But its greatest sin lies in using God as a means for human ends. This is blasphemous. The Bible tells us that God uses *us* for *his* ends. "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria."

'The Man Upstairs'

2. The cult of the "Man Upstairs." A rhapsodic inquiry greets us from the TV screen and the radio: "Have you talked to the Man Upstairs?" God is a friendly neighbor who dwells in the apartment just above. Call on him anytime, especially if you are feeling a little blue. He does not get upset over your little faults. He understands. We have been assured by no less a theologian than Jane Russell that the Lord is a "livin' Doll," a right nice guy. Thus is the citizenry guided to divine-human chumminess.

This view of religion is not wholly unlike the one just considered. However—to borrow William James' terminology—the peace-of-mind cult makes more of an appeal to the "sick soul" religionist, while the cult of the Man Upstairs attracts more the "healthy-minded" type. The latter individual is not so much weighed down by fears and complexes. On the surface at least he is well adjusted. The appeal of religion is that it can make him get even more pleasure out of life. Fellowship with the Lord is, so to say, an extra emotional jag that keeps him happy. The "gospel" makes him "feel real good."

In this cult religion verges on entertainment, perhaps merges with it. Thus "gospel boogie," replete with masters of ceremonies, gospel quartets, popcorn and soda pop, is able to play to jam-packed audiences in many cities. The financial take from the paid admissions is considerable.

Those whose God is the Friendly Neighbor would not dream of hearing him say,

> For three transgressions of America, yea for four,
> I will not turn my wrath away.

Our new culture religion is helping to mold us into a people possessed of the certainty that the Lord is squarely on our side. Whatever we think and do can be carried on in good conscience.

Buried in Triviality

The stern fact remains that to behave as if man *as man* were not anxious with himself in the presence of his fellows and, especially, of God, is to dull the moral sense. It is to destroy man's dignity as a free being. He is dehumanized. His life is reduced, as Will Herberg says, "to the level of subhuman creation which knows neither sin nor guilt." The moral and spiritual life is buried in triviality.

The Christian whose norm is Scripture must always have a particularly uneasy conscience. He recognizes the gulf between the quality of his life and the sacrifice of God's only Son on the cross. He knows the love that came down on Calvary. He knows the judgment too. And he knows that the love cannot be separated from the judgment.

The Man Upstairs is a foolish idol fabricated from out of the proud imaginations of the human spirit, a childish projection of granddaddy. The real God is the relentless One who pursues us and gives us no peace until our religiosity is transformed by repentance. In the very hour that the gospel quartet soothes with the universalist-hedonist refrain, "Everybody's gonna have a wonderful time up there," the sheep and the goats are being sorted out. "It is a fearful thing to fall into the hands of the *living* God." Old Testament scary stuff? No, the Epistle to the Hebrews. The adjective in the phrase "livin' Doll" is precisely what causes us so much trouble. The real God is the Hound of Heaven. We wish he would go and live somewhere else. But the Lord refuses to move, no matter how we try to take the threat out of him by reducing him to a friendly neighbor. The cult of the Man Upstairs meets its nemesis before the Holy Presence.

'Chosen People'

3. The cult of "we" versus "they." This cult is more tangibly sinister than the other two. It is just a short step from a god who is the Great Adjuster and/or the Friendly Neighbor to the god who fights on the side of his chosen people, supporting their racial, economic or national interests. The crucial point is that the first two cults have already stimulated and endorsed powerful human emotions. The obvious outcome is that it is un-American to be unreligious. We are the good spiritual people. The God of judgment has died.

In a searching analysis Joseph E. Cunneen describes our third cult as follows:

> At present there seems to be a wave of enthusiasm for a rather undefined "religion" in America. What is its origin? There is fear in the atmosphere: fear of the unknown forces in man, fear of the natural forces he has learned to release without yet knowing how to control. But the fear emphasized by the new religionists is chiefly fear of "the others" as "we" feel it. Well publicized and shrewdly aware of our general uncertainty, the movement appears to give calculated encouragement to an attitude which at its mildest is the vague, almost unconscious resentment against the neighbor who always crosses our lawn to get to his back door; at its worst, it is that of a lynching mob. [*Cross Currents*, Fall 1954.]

Only the ethically blind will, for example, equate the moral health of world communism and the United States when it comes down to how "they" should be treated. Yet it is perverse to conclude that our cause is God's cause. To equate the two is to be in for a shock before the transcendent justice of God.

The dangers in the "we" versus "they" cult are especially evident today in relations between this country and the rest of the world. The nation that best fulfills its God-given responsibilities is not necessarily the nation that displays the most religiosity. A country possessed of the might of the United States might do better to go into its closet and pray to its Father in secret rather than standing on the street corners parading its piety before men. The piety of individuals stands a relatively better chance of inducing repentance than does the public piety of nations. The temptation is just about irresistible for a powerful nation to rely on its religiosity as proof of its own virtue. Thus is threatened the possibility of sober and responsible political action.

Against all human idolatries we may set the peace of

Christ which passes all understanding. We have not earned his peace. It is a gift we have received. It does not center in the self or the group. It centers in the cross and the empty tomb. It provides an ultimate vantage point from which the whole drama of life may be viewed. It is the peace of a disturbing forgiveness. God ceases to be fashioned in our image; we are made over into his. We are granted not a short-cut or trivial solution to our anxieties but the grace to laugh and to know that our anxieties are of no ultimate consequence. The peace of Christ comes, mysteriously, when we forget all about our peace, when we prostrate ourselves before the holiness of God, and when we discern the source of evil not in "them" but in our own hearts. What is more humiliating than to be forgiven by the Lord of heaven and earth, to be accepted just as we are—petty and full of pride?

The peace of Christ issues in the nonchalance of faith and service. The gospel meets the desperate human need of which the cults are an ominous symptom. It does so in the very act of defeating idolatry.

The Emancipation of a White

By Carlyle Marney

PEOPLE do not think about race. We just have an emotional reaction. How did I get that way?

I was born in the heart of the "purest Anglo-Saxon populace on the face of the earth," they said—everybody I knew said. In the Cumberlands there just isn't any other kind of blood—much. Early Anglo-Saxon settlers liked the mountains; geography, prejudice and poverty combined to keep the Cumberlands Anglo-Saxon. There were no "foreigners" to see.

There were two splendid Jewish families in my town, but I never knew of anti-Semitism—their sons were our friends. A dark-skinned white man spoke at our church one morning and took a collection for the families of the unfortunates the Turks had massacred. We had never seen a Turk but were sure they were fearful people. Nevertheless, we were quite chagrined when the police in the city caught our "missionary" for soliciting funds for the survivors of a massacre that had happened twenty-five years before. The first Chinese I ever saw ran a laundry in Bristol, and as a twelve-year-old I followed him three blocks, at a good safe distance.

The Anglo-Saxon Myth

Without knowing it I was caught in the Anglo-Saxon myth. Every Fourth of July orator, every politician, and the only college president I ever saw till I was twenty, all said the same things. We were Anglo-Saxon; Anglo-Saxons are nice, they have character, integrity, religion and courage. No other race is like us and nothing can ever be so nice as to be a white Anglo-Saxon southern mountain man.

The only Negro people I knew were Sam, whom I helped with barbecues; Jessie, a wonderful woman who worked at the Presbyterian manse next door; and Jessie's sons, with whom we played. But because these were our friends they were Anglo-Saxon too and we all went to heaven together. Only in occasional rock fights with the Basseltown small fry did our real prejudices speak out; otherwise it was a safe, friendly, wonderful Anglo-Saxon world. In a way, it would be nice if it were still there, I guess.

When I reached sixteen my world got bigger. It became apparent that there was a whole half of a world full of people who really believed what I had always heard:

1. White culture, especially Teutonic, is superior.
2. Other races can never equal us.
3. To worship ancestors, especially the military ones, preserves racial purity.
4. Human prosperity requires some to be "hewers of wood and drawers of water." Some races are especially equipped for this work.
5. Decay starts wherever races mix too much.

How did we all get that way? One day, quite by accident, I found it—the master textbook for racism—and could read for myself from the fountainhead of the stream. Alas, only one volume in English, the rest in French, but somehow I struggled through the work of Joseph Arthur Gobineau, *Essay on the Differences in Races.*

The Influence of a Book

There it was, *in a book,* gathered up for any to read who cared to. And they did read. Kaiser Wilhelm II read, and Nietzsche read, and an Englishman named Chamberlain read, and wrote a book that was bought for every officer of the kaiser's army to read, too. A man named Hitler read, and wrote *Mein Kampf*: words people in the Anglo-Saxon countries were saying and had been saying for centuries—but Gobineau put it all down in a book.

You can read it yourself at the university library: Teutonic white culture alone can reach the peak of accomplishment; all others take from it and fail if left outside its influence. *Lower* races can never reach a cultural level that even approaches the Aryan. European history is the story of Teutonism and Teutonic invasions. Ancestor worship preserves racial purity. The colored races and the Jews are purely destructive races, at best only imitative and unfit for cultural work. Only the white . . . only the Aryan . . . only the German (here the Aunt Betsys will have to stop, for we do not like the word German in the hinterlands). But in 1933 this theory became the ground doctrine of the German state and German science.

Gobineau goes on, like the president of some local society for the preservation of something or other: "All civilizations derive from the white race . . . none can exist without its help . . . a society is great and brilliant only so far as it preserves the blood of the noble group that created it . . ."*

**Essai sur l'inégalité des races humaines,* I, 210.

On he goes: When the elite of a people has attained to this moral liberty, a strong social hierarchy must be established in order to safeguard its independence. Human prosperity requires the superposition in each country of a race of conquerors and a race of vanquished. Decadence sets in with the fusion of peoples: democracy is decadence.

Gobineau to Chamberlain to Hitler

And there you have it: Gobineau made the Englishman, Chamberlain, whose book the kaiser loved, and marveled that an Englishman should be the restorer of Germany; then he gave a copy to all his army officers and subsidized the German translation of Chamberlain's book on German greatness. World War I was the normal result of the attempt to expand German race superiority, even over other "Germanic" nations.

Again, Gobineau made Nietzsche's doctrine of superman-superrace possible. Without this there could have been no Hitler. World War II came on the heels of Hitler's *Mein Kampf*. Do you need some lines from that? "All that is not race in this world is trash." "For the formation of higher cultures, the existence of inferior men was one of the most essential presumptions." "Only the Aryan . . . is culture-founder . . . founder of higher humanity." "All great cultures of the past perished only because the originally creative race died off through blood-poisoning." Then comes a hodgepodge of Darwinian evolution, Mendelian biology and Gobineau racism, shatteringly logical if only the major premise and his transfer of Darwin and Mendel were truly applicable. "The Aryan," he continues, "uses inferior men." "The Jew imitates or destroys." "The Jews bring the Negro to the Rhine." It all comes from Gobineau!

And where did the Aunt Betsys get it? They never heard of Gobineau, that's obvious, but they use his ideas. How tragic the future of people who will not examine the source of their enslaving ideas! Aunt Betsy got it where Gobineau got it.

What a heritage! Gobineau to Chamberlain to Kaiser Wilhelm II to World War I. Or Gobineau to Nietzsche to Hitler to *Mein Kampf* to World War II. Or pagan dream to Anglo-Saxon tradition to Gobineau, and simultaneously to England, America; southern myth of Saxon aristocracy to "white supremacy," past slavery, economic vassalage, "equal facilities unequal," to all governors who talk as the Aunt Betsys want them to talk.

Decision: I will not be a part of this ideologically false pseudoracism. I will not be even an unwitting disciple of Hitler and Gobineau. I will not make emotional ignorance the basis for opinion or action. I will grasp the Christian meaning of human personality.

BOOKS

LIKE A MIGHTY ARMY: SELECTED LETTERS OF SIMEON STYLITES. *By Halford E. Luccock. Oxford, $2.50.* This puts me in a quandary. If this collection of the letters of our "Simeon" were reviewed at a length proportioned to its merits, it would crowd everything else off the page. That would be all right, but why review something that every reader of the paper is perfectly familiar with—and reads every week long before he gets around to the book department? Not much needs to be said except that such a collection is now available on and after October 21 and that (writing somewhat before that date with an advance copy before me) I predict that in places where Simeon is best known there will be the longest lines of customers waiting for their bookstores to open that morning. The extraordinary thing is—check me on this and see if it is not so—that nearly every one of these pieces of whimsical wisdom seems even better when read again after a lapse of months or years than it did the first time. The reviewer will not forestall the reader's choice of his own favorites, further than to say that the one on the imaginary "Temperance Society" would be the perfect epilogue to a full report of the sessions of the World Council of Churches. The oldest literary society in Europe—founded in Toulouse in 1324 and still functioning—is called the *Collège du Gai Savoir*, which obviously means College of Cheerful Wisdom. Now that Dr. Luccock has retired from teaching homiletics at Yale, there ought to be a place for him on the faculty of such an institution, if it had a faculty, which it hasn't since it is not that kind of college. But in or out of any kind of college, he is a master of cheerful wisdom.

THE HOLY LAND. *By James Riddell. Seabury Press, Greenwich, Conn., $6.50.* Mr. Riddell spent all the war years, and a little more, in the Middle East, including two years (1939-41) as A.D.C. for the high commissioner for Palestine. Somewhere along the line, whether at Harrow or Cambridge or in the field, he acquired superb skill as a photographer, and his official connections gave him access to some subjects not generally available to amateur photographers. The book is a book of pictures. The text is practically nil; it consists of an identifying line for each picture and generally a relevant text from the New Testament. Having recently visited many of these scenes and tried with very limited success to photograph some of them, I am prepared to appreciate the excellence of this job. It really shows what the terrain and the ancient landmarks look like. Modern developments are not within its scope.

TRUTH IS ONE. *By Henry James Forman and Roland Gammon. Harper, $5.00.* The subtitle tells what the book is about, "The Story of the World's Great Religions in Pictures and Text." The main title indicates the spirit in which the various religions are viewed, with a tolerant stress on the underlying unity of their main ideas. More space is devoted to pictures than to text. This tends to undermine considerably the emphasis on oneness, for the pictures necessarily show the objects and forms of worship and the concrete procedures in which the several religions find expression, and these are widely different. The text, though brief (50,000 words, at a rough estimate), gives about as much definite information on the origin and teaching of each of the ten religions as could be put into such limited space. The most evident underlying agreement of all religions is that the most important reality in the cosmos is something that eludes ordinary observation and that in the world and in life there is more than meets the eye. The power and reality that lies behind the visible and tangible may be called "spiritual," in distinction from the things and stuff with which we daily deal. So far there is agreement. There is agreement, too, that man must somehow come into satisfactory relations with this basic reality. But how? There the differences begin. The pictures show to what lengths humanity will go, and by what varied techniques and with what a bewildering variety of subsidiary concepts, to attain this satisfaction.

ART IN ASIA. *By Helen Rubissow. Philosophical Library, $6.00.* Again we have here a book in which the illustrations form a large and essential part of the whole, but here the text occupies a larger proportion of the space. The art of Asia is treated by countries, from India, Indonesia, Indo-

China and China to Persia, Arabia, Turkey, Armenia and Byzantium, which last is not exactly Asiatic but is certainly Oriental rather than Occidental in its character. In each of these the historical development is traced, so far as the surviving examples make this possible. Out of it all there emerges a general pattern of influences and traditions which to some extent binds the whole together. For example, there is the interesting fact that Korea received its artistic impulse from China and, after developing it in characteristic ways, transmitted its techniques and ideas to Japan, which thus became the pupil of Korea, as Korea had been of China. An outstanding fact is that by far the greater part of Asiatic art derived its stimulus from religion and found its subjects in religion. The secular exceptions to this broad generalization—which is mine, not the author's—are considerable in amount and significant in quality, but not sufficient, as it seems, to invalidate the broad statement if it is not pushed too far. The Japanese, for example, did exquisite things in the painting of landscapes and flowers for purely aesthetic satisfaction, and wherever there were powerful rulers, artists were enlisted to minister to their pride and celebrate their greatness; but by and large, the great works of art which cost much money and effort were created in honor of the gods.

BACK OF HISTORY, THE STORY OF OUR OWN ORIGINS. *By William Howells. Doubleday, $5.00.* Dr. Howells' purpose is to give an account of the history of mankind for the long period during which mankind had no written history. First, naturally, must come the history of the gradual emergence of man from the mammalian matrix in which humanity took shape. The author does not go back to the earliest phases of the evolutionary process but traces in considerable detail the variations among the primates, the marginal hominoids, and the appearance of *homo sapiens*. The Piltdown skull had already been discredited as a hoax before the author turned in his manuscript. It was good riddance, he says, for that skull, so far from being a needed link in the chain of development, had become "an intolerable enigma in the light of everything which primitive jaws found in Java and south Africa had taught us." The trouble was that the Piltdown skull had a chin and front teeth like a chimpanzee's, while all the other evidence goes to show that our human ancestors, no matter how early, never had these characteristics. The prehuman or only quasi-human ancestry of man occupied a period perhaps a hundred times longer than all the centuries of recorded history, but their story occupies less than a third of the book. The rest deals with *men*—prehistoric but definitely human, paleolithic and neolithic man and the emergence of cultures which were about to become literate. More authoritative testimony than mine certifies that Dr. Howells' work is scientifically sound. It is intelligible in expression and interesting in style, as also in substance, to readers not technically trained in science. If the author has more than ordinary literary skill, that will not seem surprising when one learns that he is a grandson of the great 19th century novelist William Dean Howells, an author who richly deserves a revival of popularity.

A HALF CENTURY OF UNION THEOLOGICAL SEMINARY. 1896-1945. *By Henry Sloane Coffin. Scribner, $2.50.* If anyone is qualified to tell the story of Union Theological Seminary during the half-century in which it attained its commanding position as unquestionably the outstanding theological seminary in the United States, it is Henry Sloane Coffin, who was president of that seminary for almost half of this half-century—to be specific, from 1926 to 1945. He does not tell of his own contribution or narrate the events of his own presidency. That part, to which his modesty would prevent him from doing justice, is handled by Morgan Phelps Noyes and Paul Tillich. The rest, except for a foreword and an afterword by Dr. Van Dusen, the present president, is Coffin's narrative and evaluation of events. Now that Union has become such a thoroughly ecumenical institution, it is easy to forget that its name did not have such a comprehensive significance when it was adopted. It was at first, and for many years, a Presbyterian seminary, and its name was intended to presage and promote the union of Old School and New School Presbyterians. Actually they split in 1837, about the time the seminary was organized, but its influence was one factor in bringing them together again in 1869. Increasingly, and especially in this last half-century, it has been a *union* seminary in a wider sense. Dr. Coffin's "informal history" fills in the details of this process.

BY THESE WORDS, GREAT DOCUMENTS OF AMERICAN LIBERTY. *By Paul M. Angle. Rand McNally, $5.95.* The historic documents here presented as embodying the American tradition of liberty are severally introduced by brief but sufficient statements of the circumstances which gave rise to them so that they can be read with some sense of their contemporary setting. Some of these are the old stand-bys, like the Mayflower Compact, the Declaration of Independence, the Constitution, Washington's Farewell Address, and Lincoln's First Inaugural. Some are less familiar documents which deserve to be remembered, such as the argument in Peter Zenger's case for freedom of the press, the Articles of Confederation, John Brown's last speech, Jefferson Davis' inaugural address, Lee's Farewell to the Army of Northern Virginia, Altgeld's protest addressed to Pres. Cleveland, and Chief Justice Hughes' 1938 decision in the case of a Negro student whose right to attend the law school of the University of Missouri he affirmed—a decision which, by the way, is closely relevant to the wider segregation issue that is now receiving much attention. These samples, selected almost at random from the 46 documents that are given either in full or in substance, will at once suggest that the editor of the volume chose his materials with no consideration of partisan or sectional interests. He is a partisan only of liberty. This is good collateral reading in American history for students, and good reading for anybody for the cultivation of intelligent patriotism.

INTRODUCTION TO INTERNATIONAL RELATIONS. *By Charles P. Schleicher. Prentice-Hall, $6.75.* This is a textbook in form and primary intent, but the writers and publishers of textbooks now know that most textbooks are the better for being also good reading for intelligent persons who do not sit in classrooms. This is especially true when the field is one of general interest. My technical adviser, Prof. David W. Knepper, assures me after a thorough examination of the book that it is both good for students and valuable to the nonacademic reader who wants a sound basis from which to follow the intricacies of foreign policy. He adds: "Introductory chapters present clearly the system of international law and the family of national states. A resumé of the past and present role of the U.S.A. in world affairs is accompanied by a symposium of authorities on the place of Great Britain, Soviet Russia, the Middle East, the Far East and Latin America in the current scene. The development of international organization down to the U.N. is ably presented, and present problems in the preservation of world peace are discussed."

SEVEN FALLEN PILLARS, THE MIDDLE EAST 1945-1952. *By Jon Kimche. Praeger, $4.50.* Apologies to all concerned for delay in mentioning this very enlightening book on a very complicated subject. This American edition was published a year ago with substantial additions to the earlier British edition to bring the record down to 1952. Kimche is a newspaperman with long experience as Reuter's correspondent in the Middle East. He gives an on-the-spot account of so much of the course of events as an energetic reporter could see and an on-the-scene report of the rest, backing this with the historical, political and economic data that a competent journalist knows how to find and use, and giving his own judgments and evaluations as the story proceeds. He does not avoid controversial opinions, and one can well believe that the first edition evoked some excited protests in England. So this one might both there and here, and in Israel and the Arab lands alike. The author's criticisms are temperate, as well as balanced, and have the ring of honest and intelligent judgments which, whether right or not in every case, are free from favoritism and prejudice. The title is an obvious allusion to T. H. Lawrence's "seven pillars." The suggestion of collapse is scarcely supported by the book itself. Kimche is not the pessimist one might be led to suppose, though he sees present difficulties and future dangers for which there is at present no known remedy.

W. E. GARRISON.

CORRESPONDENCE

Abolish the Indian Bureau!

SIR: With reference to your "Call for Winding Up Indian Bureau" (Oct. 20), may I call your attention to a pronouncement made by the churches at the time of the National Congress on Home Missions, held at Columbus, Ohio, in January 1950, copy of which I am enclosing. Since Indians are people, are citizens, wage earners and property owners, is it not high time that an intelligent and honorable program for bringing our Indian people into happy, respectable, self-supporting, full-fledged citizenship be established? Does our government owe the Indian more because he is a human being than because he happens to bear the name Indian? After spending more than 40 years at work among Indian Americans (part of these years as field representative of the National Council of Churches' Indian committee) my judgment is that the sooner the Indian Bureau is liquidated and its functions transferred to other federal agencies, as well as to the states, the better off they will be.

Booker T. Washington said that he considered the abolition of the Freedman's Bureau for the Negro the single greatest step in promoting his independence and self-respect. The same holds for the Indian. Wardship with all its paternalistic trappings is increasingly distasteful to him. Obviously no single sweeping enactment will wipe away in a moment the tangled tissue of exemptions and restrictions accumulated in the form of directives, rules and regulations of a bureaucratic system, not to speak of more than 5,000 specific laws as well as 389 treaties. The latter although largely fulfilled nevertheless set the pattern for wardship.

Let us give Congress our hearty support in any constructive efforts which will bring to an end the cumbersome, outgrown system of Indian bureaucracy.

Palm Beach, Fla. G. E. E. LINDQUIST.

Particulars, Please

SIR: Your editorial pages, I am confident, will never accuse the present generation of Americans of crass materialism, but your contributor L. W. Michaelson ("The New Exiles," Oct. 27) made the following charge: "Our culture has trivial values."

May I ask for a bill of particulars, for evidence of a substantial sort in support of the indictment? My own observations, studies and experiences fail to confirm it, and my life has not been isolated. My work and contacts in three liberal professions—law, teaching and journalism—argue conclusively against the pessimistic or cynical view of contemporary American nature.

Turning to late international and domestic developments, what do we find? The U.N. has its shortcomings, but it exists and commands considerable devotion and loyalty. Ways and means of increasing its effectiveness are being canvassed by statesmen and editors. Two organizations, under able and earnest leadership, are seeking to promote world law and world unity. The standards of the press and radio are rising, not declining. (Note the editorial comments in the same issue of this journal on the attitude of our newspapers and broadcasters toward the delicate and difficult question of racial segregation.)

The sound discretion and judicious self-restraint practiced in this instance are by no means exceptional. The collapse of mccarthyism is no accident. Sensationalism and jingoism are no longer popular and profitable. Labor and management are cooperating naturally and quietly as never before, and the public now has learned to expect this.

Why multiply illustrations? The evidence of moral progress is conspicuous. Our ideals are being translated into realities. We must not relax our vigilance or rest complacently on our laurels, but we have good ground for confidence in further conquests of reason, justice and good will in all major fields of endeavor. We want no pollyanna optimism, but we do want due recognition and appreciation of notable achievements —encouragement for continued labor in the same vineyard.

La Jolla, Calif. VICTOR S. YARROS.

The New Exiles

SIR: I have just read Prof. Michaelson's article, "The New Exiles" (Oct. 27). It is an exceedingly interesting presentation of the fact that modern men are strongly moved by a motive toward escape. He mentions drink, voluntary exile, suicide, etc. He calls attention to the fact that in some states suicide ranks from the sixth to the tenth most frequent cause of death, equaling or perhaps surpassing its practice during the decline of the Roman empire.

This is arresting. What amazes me is that he feels any uncertainty as to the cause of these conditions. Man is by nature aspiring. He has a powerful sense of self, the infinite and the moral; and naturalistic philosophy has uprooted him with respect to all three. It denies the dignity of human personality, reducing man to an automaton. It denies any fulfillment for his immense thirsts, shutting him up to disillusionment. It denies any foundation for his sense of righteousness, reducing that majestic consciousness to a social utility. Man is thus uprooted, unhinged, and it is not at all surprising that he turns to various escape avenues. The surprising thing is that his social habits hold as steadily as they do in view of the fact that the basis of his social motives has been so determinedly denied.

Morally, materialism and naturalistic philosophy have no important difference. They both completely unfound men. In Europe their assertion produced the social scourges of nazism and communism. Without the long introductory teaching of these degrading speculations Germany and Russia would never have gone down these two blind alleys. In America these same speculations have produced secularism; and nazism, communism and secularism inevitably do put man up against completely hopeless despair. Remembering that in spite of our speculations man is a free, aspiring, moral personality, his efforts to escape out of the frustration into which these proud speculations have thrust him are to be expected.

In his first volume dealing with supersensory perception J. B. Rhine related a story from his graduate days at the University of Chicago which is most arresting. He said one of his professors told a story of clairvoyance which his mother experienced when he was a child. He concluded: These are the facts; but science can do nothing with them, so we ignore them. Naturalistically prejudiced science has been doing too much of this ignoring of facts which do not fit into the structure of her chosen world view. The greatest scientists challenge and repudiate the naturalistic world view—men like Eddington, Compton, Jeans, Millikan. But in spite of this responsible repudiation the indoctrination goes on; and it is this circumstance that has brought our Western civilization to the edge of the abyss.

Every other explanation of contemporary confusion is continually being put forward except this, the true explanation. Everyone knows that if you unfound men in their motivation, you will produce chaos. This is what naturalistic philosophy has done and is doing. The time has come to classify it for what it evidently is—the most unsocial force operating in the 20th century.

HAROLD PAUL SLOAN.

Browns Mills, N. J.

Misleading Footnote

SIR: I am in hearty agreement with your editorial "Resist Racist Appeals!" (Oct. 27), yet I fear that the footnote stating that "the Methodist Church maintains an all-Negro Central Jurisdiction" may be misleading.

It is true that the Methodist Church has an all-Negro jurisdiction, but it is also true that Negro churches or Negro church members are not restricted to that jurisdiction. Bishops elected by the Central Jurisdiction sit with equal powers in the Council of Bishops of the Methodist Church and have on occasion presided over annual conferences in other jurisdictions with full authority for the appointment of pastors and ruling on disciplinary questions.

Your quotations from the episcopal address to the last General Conference and from the recent statement of the Board of Social and Economic Relations accurately reflect the official (and the popular) attitude of the Methodist Church toward seg-

regation. The Central Jurisdiction has been a necessary, but embarrassing, intermediary step toward the realization of the ideal of complete integration.

Otisville, N. Y. CHARLES HARDER.

All the Way

SIR: A missionary writing on "Missions and Christian Fellowship" (Oct. 13) is moving in the right direction, but I wonder if an even greater step should be considered, the ultimate step, to help light our way toward the truth. As it is not given to man to know the truth but only to seek the truth, so it is not given to man to know God but only to seek God. If it is sin to remain fractured in our love of Christ, so it must be sin for us to remain even a Christian fraction, separated from the rest of humanity, in love of God.

What is important is not what man believes but what man does; not why he does it but that he does it. God's way is universally recognized, even though it may never be fully fathomed by man, and minor differences will always exist. If we would agree, in true humility, that our individual theological differences should be submerged to the true glory of God, surely we should go all the way and recognize that ability to seek God is not exclusive to any man or group of men. If the arguments about belief are de-emphasized, man may then have more time to live God's way, which after all Buddha and Mohammed intended, as well as Christ.

HAROLD S. FOWLER.

North Manchester, Ind.

Unity of Spirit

SIR: In mulling over your "Evanston Report" in the Sept. 22 issue, and the "grim disunities" which you so eloquently describe, it struck me painfully that what the church is suffering from is largely a misplacement of emphasis. Have we not often experienced how possible it is to repeat the words of a message, and yet to leave the message itself undelivered? Certain words or phrases may be literally quoted, and yet by tone or emphasis the meaning of the entire message may be changed. I have seen men ascending the pulpit with the avowed purpose of preaching the "gospel," yet I listened in vain for the true gospel tones.

No man can read St. Paul's letters without being impressed with his passion for unity; is he then against all diversity? On the contrary, he argues as eloquently for diversity as he does for unity. In what, then, does the unity consist for which he pleads? Does it consist in verbal statements—in definitions or theological propositions? If so, he would argue for uniformity, not unity. Doomsday will come sooner than the day on which all men have an identical policy or an identical creed.

It is possible to have a great hubbub of words, a veritable hurricane of contradiction, and yet to have essential unity. The unity is a question of motive, aspiration, desire. Let's cultivate unity in diversity. Despite the diversities in form or expression, there may be a glorious oneness in spirit. Are we saved by definitions or syllogistic reasonings with which our dogmatics are so replete? After all, the first Christians were of "one heart and one soul," not of "one mind and one persuasion."

WILLIAM SCHOELER.

Portland, Ore.

Has It Ever Happened To You?

SIR: I am appalled by the extremely meager "reports" brought back to the members of my church by two women who, as delegates, attended the great conference of Presbyterian women on the campus of Purdue University last July. Their journey to Purdue was long and costly; lectures, conferences and conclusions reached there must have been worth their weight in gold. Yet these women, on their return, gave not the slightest hint that such values existed or were to be brought back to their home church.

Four ladies went to Purdue representing this church. I have heard two of their reports. The first reporter took no notes; she took pictures. In color. Not of the noted speakers, but mainly of startling costumes worn by persons from afar. She did describe a series of worship services given literally in words of one syllable, the leader repeating over and over a sort of ritual, probably original with her, consisting of phrases: "This is my day; God gave me this day." It was repeated, it seems, daily, so it was easily remembered and was the one item of the conference that she could bring to her waiting hearers in her home church.

The second "report" that I heard was almost a duplicate of the first, without the photographs. This woman also was impressed with the worship service ritual and repeated it. Both women were impressed with a service in which officers for next year were brought to the platform and there dedicated themselves in a spectacular service to their coming year's work. Neither reporter mentioned a single speech or conference or gave any description of services for human welfare or of religious thinking in any part of the world, or of plans for rural religious work, for world peace, for training of youth, for the control of bombs in war and destruction. One speaker did mention, in one short sentence, a thought concerning racial segregation.

This is disturbing, because these women are leaders in this active and influential church. What if our pastor had conferred with these women before their journey to Purdue with the purpose of assisting them to see the wide experiences they would find in their attendance at the sessions of the conference? Instead of merely describing the immense crowd of women present, they might have described various portions of the meetings and conferences. The pastor, from his own experience, could have made tactful and valuable suggestions for getting the vital points of the messages they heard, and outlined practical techniques for bringing a definite inspiration to their home people. Perhaps the pastor did just that, and the reporters did their best to give an interesting report. I may have heard the only two women in that assemblage who got such an inadequate impression. I hope so. They did describe their difficulties in transportation and in getting to their meals.

But, as I say, I am discouraged and overwhelmed by the extreme waste of time and money and energy on the part of a group of church members who have no idea how disastrously incompetent they have been.

Oregon. [Name Withheld.]

Evangelism in Latin America

SIR: Congratulations on your issue of Oct. 20 and the articles by Roman Catholic authors as to their impressions of the World Council assembly.

In reference to "Ethical Issues at Evanston" by an anonymous Roman Catholic, the issue of Latin America is not one of proselytism but of evangelism. Protestant evangelism in Latin America might be considered proselytism if we agreed that a man's soul is indelibly marked by the religion of his family. But since we believe that God created man a free individual, all persons of whatever race, nationality, religious background or economic status have a right to decide, in the words of the poet, "which way his soul shall go." Therefore it is a positive evangelism which the missionaries take to Latin America, a gospel to proclaim.

The contribution of the Roman Catholic Church to the evangelism of the peoples of Latin America cannot be denied, but insofar as Mexico is concerned the contribution of the Roman Catholic Church is easier seen in an ever increasing Mary-worship rather than in the spread of the gospel of Christ. Mary-worship is promoted by organizing parades and mass meetings. The gospel of Christ involves the opening of a man's or woman's heart to his love and concern. This cannot be done by great emphasis on mass meetings or the worship of Mary who probably did not understand the import of her own Son's life.

LAWRENCE L. STANTON.

Mazatlan, Sinaloa, Mexico.

Files Available

SIR: I have a complete file of The Christian Century from 1946 through 1953. I hate to throw them away, and would be happy to send them to anyone willing to pay transportation charges.

HOWARD L. HARRIS.

71 E. Ferry Ave.,
Detroit 2, Mich.

NEWS of the CHRISTIAN WORLD

Plan Distribution Of S.O.S. Goods

European Church Leaders Consult with W.C.C. and L.W.F. Officials on New U.S. Surplus Program

GENEVA, Oct. 25.—Church leaders from 10 European countries met here last week with the Geneva staffs of the World Council of Churches and of Lutheran World Service to plan distribution of the approximately 27,000 tons of "Share our Surplus" commodities to be made available in the next three years by the U.S. churches. The new program will be carried out in Europe in the same way as previous distributions of contributed goods—on a church-to-church basis within an ecumenical framework coordinated by the World Council's division of interchurch aid and service to refugees. Provision for adequate supervision of distribution has been made, and the identity of gifts (whether from W.C.C., C.W.S. or L.W.F.) will be maintained. In most countries costs of transportation, warehousing and refrigeration are being borne by governments, with additional distribution costs paid from S.O.S. funds raised by the U.S. churches. Present plans call for over 11,000 tons of foods to go to Germany (for institutions and for refugees), 4,000 to Austria, over 4,000 to Greece, and the rest to Belgium, France, Italy, Trieste, Turkey and Yugoslavia and to refugees in South America. From special S.O.S. funds, Church World Service is paying expenses of the office of John Metzler, formerly director of CROP, who has joined the World Council staff to direct the three-year program in Europe.

Administrative Staff Plans Distribution Methods

The day after this meeting, the administrative committee for the World Council's division of interchurch aid and service to refugees assembled. It "responded cordially to the request from Church World Service to assist in . . . distribution overseas of the surplus commodities made available by proceeds of the S.O.S. campaign." The World Council's coordination of the program in Asia marks another step forward in developing a world strategy of interchurch aid and relief. Reginald Helferrich of the Evangelical and Reformed Church has joined the staff as a representative of Church World Service to give eight months' service to the surplus goods program in Asia. He will travel widely during that time, reporting to the world consultation on interchurch aid and service to refugees which will be held here next June.

New Sources Provide Relief In Many Areas

Reporting to the administrative committee of the division of interchurch aid and service to refugees, Director Robert C. Mackie told of other developments in worldwide coordination of interchurch aid. In Korea, Hongkong, the Near East, Japan, India, Pakistan and Indonesia, support is now being received from Europe and from the British dominions in addition to the basic aid long provided through Church World Service and the American churches. R. Chetsingh of India has been appointed a member of the administrative committee. Serving as consultants in all planning are Norman Goodall (now secretary of the joint committee of the World and International Missionary councils) and Rajah Manikam (adviser on Asia and Africa). In November Dr. van Beyma, now of Holland, formerly of Indonesia, will join the division's staff as secretary for Asia and other areas outside Europe.

East Germany, Near East Are Areas of Greatest Need

Two areas of special need were emphasized at the administrative committee meeting—the churches in East Germany and the Arab refugees in the Near East. Since bulk shipments of relief goods cannot now be sent to East Germany, where over 80 per cent of the people are Protestant, aid in the form of funds for that area is urgently needed. Bishop Dibelius has sounded a call for such assistance. According to the latest report to the United Nations, the situation of the Arab refugees has actually worsened. They have increased in number, and the percentage of those under 16 years of age has grown to more than half the total. Funds for the work of the Near East Christian Council's committee for refugees may be sent through the World Council at Geneva or Church World Service in New York. (The New York address is 215 Fourth Ave.)

Lists Points of Agreement In Evanston Appraisals

W. A. Visser 't Hooft, general secretary of the World Council, lists three points on which there appears to be unanimity concerning the Second Assembly at Evanston: (1) Whatever the tensions, difficulties or weaknesses there, they were transcended by the "majesty of the ecumenical cause." (2) It is apparent since Evanston that the ecumenical movement is a fact which cannot be omitted from any church's thinking about its own nature and life. (3) Evanston saw a creative attempt to deal with East-West tensions, which had a happy issue at the assembly.

And So Forth

The World Council's scholarship committee announces that 119 students have begun studies abroad—in 12 American and European countries.

C. A. Arbuthnot has returned after a year's furlough to his post as European field representative of the Presbyterian Church, U.S.A. E. J. Hamlin, who served during his absence, has left to take up mission work in northern Thailand.

The Lutheran World Federation and the World Council report movement of refugees at long last under the U.S. refugee relief act. Discouragement over belated implementation of that act is partly offset by successful movements of European refugees to countries other than the U.S. In the first nine months of the year, the World Council's refugee staff resettled 7,098 persons. Of these, 2,986 went to Canada, 1,355 to Australia, and 1,085 to Brazil.

ROBERT B. TILLMAN.

New Zealanders Cool to Election

Voter Apathy Prevails in Parliamentary Contest—Anglicans Ask Change in Discriminatory Immigration

CHRISTCHURCH, NEW ZEALAND, Oct. 28.—So far New Zealanders have shown little interest in the triennial parliamentary elections to be held Nov. 13. One cabinet minister declared in a public speech that he regards this public apathy as a bad omen in a democratic country. The fact is that no major controversial issue confronts the electors, and little difference can be discerned between the programs of the two main parties. The National party, in power for the past six years, stands for the encouragement of private enterprise, while the Labor party, the official opposition, professes allegiance to socialism. However, both parties are pledged to maintain the welfare state which is now well established as the pattern of this country's economy. Another group, the Social Credit party, has been formed. It is contesting the election with a large number of candidates, but the political prophets hold out small hope of its winning many seats. In party manifestoes and election oratory to date there has been a marked absence of references to world politics and to New Zealand's relations with other countries. The election is being fought on relatively trivial domestic issues, such as the cost of living and a proposed increase in family allowances.

Committee Reports on Delinquency

The report of the committee appointed by the government to inquire into moral delinquency among adolescents, following some startling revelations in recent court cases (see The Christian Century for Sept. 15), has been presented to Parliament. By decision of the cabinet a copy of the report is to be sent to every home in the country. The committee found that the sexual immorality disclosed by the court cases is of a kind not previously manifest in New Zealand, and that the situation is serious. Its recommendations include proposals that objectionable publications be banned through establishment of a system for the registration of distributors of certain printed matter; that radio programs be more carefully planned and supervised; that regulations be framed to make film censorship more effective; that policewomen be trained to deal with girls involved in sexual offenses; and that the education and health departments confer about the best use of public health nurses and teachers appointed to visit homes. The committee lists as causes of juvenile delinquency tension in homes, separation of parents, lack of training for parenthood and absence of a sense of parental responsibility—all of which help to create an unsatisfactory home environment. "This unsatisfactory environment and the feeling of being unloved is productive of much delinquency," says the report. "The present state of morals in the community has indicated the value of

religious faith and of family religion. Encouragement should be given to the work of the New Zealand Council of Christian Education."

Condemn Racial Discrimination In Immigration Laws

The synod of the Anglican diocese of Christchurch last week decided to urge the government to relax the immigration laws by "establishing a quota for the immigration into New Zealand of selected Asian citizens of the British Commonwealth." The report which accompanied the resolution declared that discrimination on the ground of race is contrary to the Christian faith and that the Christian principle should be applied to New Zealand's attitude to colored people in other parts of the world. "Our immigration laws are silent concerning the number of persons not of British or European race who may be allowed to settle in New Zealand," states the report. "In practice, permits to settle are granted to them only in very special circumstances and under rigid conditions. . . . Our attitude is in fact one of discrimination against them." The report recommends that a quota scheme similar to that operating in Canada be set up here.

Maori Birth Rate Second-Highest in World

According to a report issued this week by the census department, New Zealand's Maori birth rate of 44.5 per 1,000 is the second-highest in the world, next to that of Costa Rica with 54 per 1,000. This is further evidence of the remarkable renascence of this fine aboriginal race which at the beginning of the century was thought to be dying. Our European birth rate is 24.1 per 1,000, just below the United States' 24.7 per 1,000.

Evanston Delegates Return Home

Some of the New Zealand delegates to the Evanston assembly of the World Council of Churches have returned home and the others are on their way. In this city Martin Sullivan, dean of Christchurch, gave a report on the assembly at a meeting arranged by a committee of businessmen. His audience packed the Civic theater. The first Evanston delegate to speak in this country was not a New Zealander but a Czechoslovakian—Josef Hromadka, who in the course of a rapid tour visited three of our main cities. He addressed large public meetings and met ministers and theological students at informal gatherings. The National Council of Churches has published an excellently produced booklet on Evanston. It was written by Jonathan Bennett, the council's fraternal delegate to the assembly, and was on sale within a month after the sessions ended. It is selling rapidly. MALCOLM W. WILSON.

Forty Countries Represented in Bible-Reading Program

People in 40 countries will be reading the same passages of Scripture in the Worldwide Bible Reading program sponsored every year from Thanksgiving Day to Christmas by the American Bible Society. Packets containing material to assist in the 11th annual observance of the program have been mailed to pastors.

ANDREW W.

BLACKWOOD

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New Leaders Rise In Rural Life

Town and Country Convocation Meets in Salina—Emphasize New Role of the Small Town in America

DENVER, Nov. 5.—On Oct. 26 the First Presbyterian Church of Salina, Kan., was host to the opening meeting of the 1954 National Convocation on the Church in Town and Country. In at least two ways this meeting marked a milestone in the town and country church movement. It was the first at which the new leadership in this field made its influence felt. As a result it revealed that a new integration has taken place, emphasizing the practical and playing down the romantic sides of the movement. Speakers who stressed the new approach ranged from Bishop William C. Martin, president of the National Council of Churches, to pastors who told how they are meeting the problems of the gospel ministry in rural and small-town America.

Called by National Council

This was no small affair. Around 1,400 ministers and laymen came from all over the U.S. and Canada. According to Don Pielstick, executive secretary of the town and country department of the National Council, which called the meeting, more than 800 were official registrants, representing their denominations. An important feature of the meeting was the 16 discussion groups. They conferred on specialized problems ranging from the service of the country church in isolated regions of the west to the work of professors of town and country church work in seminaries and church-related colleges. Many of these groups considered representations made to them by state and federal agencies.

Denominational Meetings

Normally Wednesday afternoon and evening of each convocation is set aside for denominational meetings. One of the largest of these was that held by the Anglican Church in Canada and the Protestant Episcopal Church in the United States, which had 80 present. This year for the first time, representatives of the Congregational Christian and Evangelical and Reformed churches united in a fellowship dinner. Their speaker was Methodist Rockwell C. Smith of Garrett Biblical Institute. The Methodist Rural Fellowship, the Presbyterian Rural Fellowship and other denominational groups met, usually in the churches of their respective denominations. These meetings were the highlight of the convocation for most of the ministers present.

Changing Leadership

A largely new leadership in this field of the church's concern made its influence felt at the Salina convocation. The churches really got interested in this field in the 1920s, as a consequence of the influence of Theodore Roosevelt's Country Life Commission, which was established some years earlier. Those who launched this movement in the denominational boards and in the seminaries a generation ago are now retiring. Their successors are taking over. They are well trained and are more numerous than their predecessors, so the churches are not abandoning this important field. Instead, they are entering it more effectively than before. The younger leaders are convinced that the future of the town and country church movement depends on developing the spirit of cooperation which was a marked feature of this Salina convocation.

Small Town Here to Stay

Throughout the convocation the small town received major attention. Many of the seminars dealt with its problems and its future. It was generally agreed that this movement is as much concerned with mining communities, fishing resorts, railroad towns, small industrial communities and other nonagricultural places as it is with farming. A great deal of attention was given to the place of industrial labor in the rural community and in the churches of small towns.

This year for the first time the seminaries and colleges which are training people in this field presented exhibits to describe their work. These exhibits were a study in themselves, and it is hoped they will be repeated.

The Salina convocation sorely missed Thomas Alfred Tripp, head of the town and country department of the Congregational Christian Churches, who died last spring. "Tom," as he was affectionately known throughout the country, was the senior executive secretary in the town and country department of the National Council of Churches. A good deal of what happened at Salina was the result of his inspiration and planning.

HERBERT E. STOTTS.

Church of Scotland Theater Presents Religious Dramas

The Gateway theater in Edinburgh, owned and directed by the Church of Scotland's Home Board, has developed a threefold program. At the theater itself an independent company of professional actors presents Scottish and other plays "for the public good." The Kirk Drama Federation connected with the theater provides facilities for classes, lectures and conferences and arranges for loan of scenery and lighting equipment. It also takes charge of an annual noncompetitive drama festival in which over 30 drama groups from congregations in or near Edinburgh participate. The third facet of the program is a "touring group" which gives religious dramas in churches, mainly outside Edinburgh, on Sunday evenings during the summer. During this year's Edinburgh Festival this group presented Byron's *Cain* at St. Giles' Cathedral, with an epilogue relating the drama to modern times. In spite of the many competing cultural events of the week, audiences of around 300 saw each performance.

Christian Broadcasting Schedule Extended to Formosa

The Far East Broadcasting Co., Inc., of Whittier, Calif., whose slogan is "Christianity to the World by Radio," has inaugurated a new service providing 292 hours of radio programs monthly from Formosa. This is in addition to the schedule of 20 hours daily from Manila.

Soviet Germany Holds 'Election'

One Slate of Candidates Is Presented—Little News of Evanston Is Given in Press of East Zone

EAST GERMANY, Oct. 28.—The recent parliamentary elections in East Germany proved again that "democratic" does not mean here what it does in the West. A single slate of candidates was presented. In preparatory meetings, in the press and over the radio, voters were told that they must approve that slate. When a party propagandist called on him, this correspondent asked if there were to be no opportunity to choose among several candidates. He was told that we would have an opportunity to cast "negative" votes. But when the election came, not even that chance was given. Under these circumstances, East German churches and pastors are placed in a difficult situation. Their idea of democratic elections differs from that of the Communists, but they do not find it easy to express their objections. It would be dangerous for them to criticize current political methods. Even in private discussions it is risky for anyone to express views different from those of the leading politicians.

East Germany Hears Little From Evanston

The secular press here paid little attention to the Second Assembly of the World Council of Churches in Evanston. That the assembly was held in the United States and was attended by delegates from the West made them reluctant to take note of it. The few East German church papers that still operate printed the Evanston message as well as news reports provided by the Protestant press agency in West Germany. We hope that some of the church papers will eventually carry more detailed reports from the East German delegates to the assembly, and that the delegates will speak in a number of churches, at least in the larger cities. No doubt study groups will examine the Evanston material and see what they can make out of the discussions, speeches and sermons. Churches here are certainly interested in the Evanston debates.

Protestants Send Message To Katholikentag

The Katholikentag, the great biannual assembly of German Roman Catholics, preceded its Protestant counterpart, the Kirchentag, by many decades. This year's Katholikentag, the 76th, was held at Fulda, where the German Catholic bishops regularly meet for their annual convention. Formerly Protestants took little interest in any Catholic gathering, but when in nazi times both groups suffered under political pressure they began to draw closer together. In consonance with this more tolerant spirit, the vice-president of the Kirchentag sent a greeting to the Fulda assembly, pointing out that, in spite of differences that cannot be disregarded, Protestants and Catholics hold many things in common. One aspect of the Fulda Katholikentag, however, brought out strong Protestant objection: the "dedication of the German people to

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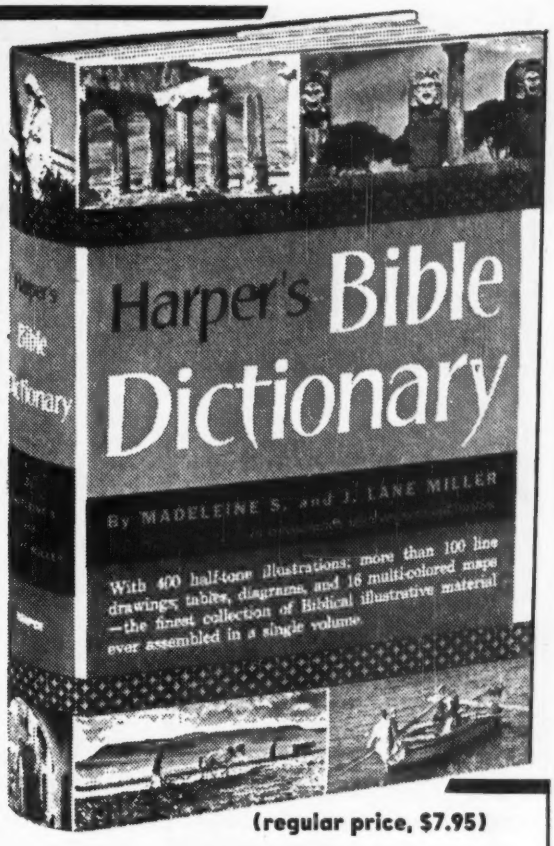
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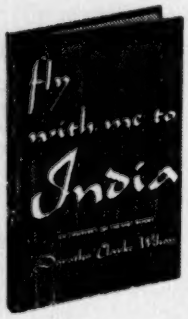

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the Immaculate Heart of Mary." [See The Christian Century for Nov. 10, p. 1376.] It is felt that such presumption on the part of one group endangers interconfessional peace.

East Germans Permitted to Read Franck and Nexö

Among the few modern authors whose works East Germans are permitted to read are Hans Franck and the late Martin Anderson Nexö. Franck, who lives in Mecklenburg, is now 75. He is known for his biographical novels of such persons as Bach, Goethe, Annette von Droste-Hülshoff and Sebastian Franck, and for his poems. An able writer and a devoted Christian, Franck somehow manages to have his books printed in both East and West Germany. Nexö, a Dane, was a Communist, though of a moderate type. His trilogy about "Ditte," the servant-girl, has many admirers among non-Communists, as does his *Memories.*

Sees Modern Art Reflecting 'Atomization' of Society

Some years ago Wilhelm Hausenstein gave a skeptical answer to the question, "What is the meaning of modern art?" Then Hans Sedlmayr, a Viennese professor, came up with a book, *Verlust der Mitte* ("Loss of the Center"), which was also extremely critical of the art of the 19th and 20th centuries. Now Max Picard presents much the same view in his small book, *The Atomization of Modern Art.* He sees the fragmentary character of modern painting as mirroring the dissolution of our civilization. When artists made Christianity the center of their being, he says, they were able to paint "the whole," which is more than a number of parts. This does not mean, Picard points out, that the artist of today should paint only Christian subjects, like the artists of earlier centuries. To be "whole," modern painting must reflect an "inner quality" which comes only from God. The painter, then, must seek and pray for this inner quality, so that he, like the minister, may be used by God as an instrument for his purpose.

And So Forth

A collection of Billy Graham's evangelistic speeches, *Peace With God,* has been brought out by Brockhaus, Wuppertal.

In Halle, three young people were sentenced to a year in prison for profaning the village church of Niemberg. The court declared that in East Germany no one is permitted to despoil churches or altars.

The regional church of Brunswick has received back from the government its cathedral in Brunswick, which the nazis had made into a national monument. During the war it was damaged by bombs.

Churches in Halle have been informed that they will get only 30 tons of soft coal this winter to heat rooms for the religious instruction of children, compared with 175 tons last year. Kindergartens will have to get along with half the amount they were allowed last year. As in 1953, there is to be no coal at all to heat churches for the Sunday services.

The Zurich Bible (1524-29) continues to grow in popularity in Germany. Now the Evangelical Bible House in Berlin has reprinted it for use in East Germany. Many pastors use both the Zurich and Luther Bibles in preparing their sermons.

GERMANICUS.

Boston's Reform Group Disbands

Political Committee Which Won Acclaim for Its 'Clean Up' Work Two Years Ago Dies from Inner Decay

BOSTON, MASS., Nov. 1.—Perhaps the saddest event of the summer here was the quiet demise of the New Boston Committee. This group of practical idealists, who in 1951 beat the Curley machine and succeeded in electing a majority of its endorsed candidates to the city council and the school committee, shared the fate of many political reform movements: it "went to seed." In the committee's heyday national magazines pointed to it as an example of what youthful idealism can do in a city of catch-as-catch-can politics. In 1952 the group was honored by the National Municipal League for making Boston one of 11 "all-American cities in the United States." Since that time, however, decay gradually set in. Some of the leaders found their names being used in ways they had not authorized to secure favoritism for individuals whose only strength lay in their N.B.C. "connections." The *coup de grâce* came Aug. 8, when 11 community leaders who had been active in the formation of the N.B.C. and in its shining victories resigned, giving as the principal reason that the committee "no longer functions as the alert representative citizens' group of earlier days." The rent is overdue, the electricity turned off, $10,000 in debts remain unpaid, and the voice of reform is silent "until the next time."

A.C.C.C. Holds Annual Meeting in Boston

The 13th annual convention of the American Council of Christian Churches was held in Boston Oct. 27-29. Among the speakers were Kenneth R. Kinney, president, and Carl McIntire, president of the companion International Council of Christian Churches. In its advance publicity the council described itself as "militantly progospel and antimodernist" and indicated, as a reason for its existence, opposition to the "soul-destroying modernist belief of the National Council of Churches." So far as this correspondent could find out, the meetings of the council were not even mentioned in the *Boston Herald* and the *Christian Science Monitor,* but some coverage was given by the *Boston Globe,* and the *Boston Post* ran front-page stories on it.

Seminar Considers Moral Facets of Foreign Policy

At a seminar held at Boston University Sept. 13-15, religious leaders from the northeastern U.S. (many of them laymen) discussed the moral implications of U.S. foreign policy, particularly in regard to India. The organizing committee, proposed by Sen. Ralph Flanders (R., Vt.) and headed by Bryant Burkhard, an insurance executive, sought to meet two needs: to establish a deeper moral content in the development of foreign policy and to provide more accurate information for church leaders concerning foreign policy. Among others on the committee were Myron Fowell, chairman of the social action bod-

ies of the Massachusetts council of churches and of the General Council of Congregational Christian Churches; Thomas H. Mahoney, vice-president of the Catholic Association for International Peace; Rabbi Dudley Weinberg; and Erwin D. Canham, editor of the *Christian Science Monitor.*

Appeal for Enlightened Policy

The seminar was an experiment in which the state department cooperated in the person of Harry W. Seamans of the office of public affairs. The group was addressed by John D. Jernegan of the department's Near Eastern affairs division and by Chester Bowles, former U.S. ambassador to India. The following statement was made public two weeks after the seminar: "We believe that it is the moral duty of the United States to adopt such policies as will advance the faith of men and nations everywhere in freedom, in human dignity and in peaceful international cooperation. We caution those who bear responsibility for formulating American foreign policy against any action or utterance which might cast doubt upon the sincerity of our own devotion to these ideals. We believe that the emergence of the U.S. as the world's most powerful republic imposes upon us the obligation of sharing with less fortunate nations the benefits of our technology and, when necessary, our material substance. We believe that we must learn to render aid to other nations in a fraternal spirit which grows out of a conviction concerning the spiritual equality of all nations, races and peoples."

B. U. Counseling Service Available to Churches

The Boston University pastoral counseling service is entering its third year with the conviction that it is rendering greatly needed help to the people and churches of this area. The service was established by a five-year grant from the Danielson Fund to provide the combined resources of religion and psychiatry for people who have no church to which they feel they can go for help, and to act as a referral agency to which ministers can direct members who in their opinion would be benefited by more technical help than they themselves are able to give. Eight chaplains under the direction of Paul E. Johnson of the university's school of theology put in four hours each per week at this work. They also have the help of selected psychiatrists and social workers when such consultation is indicated. The service operates in rooms in the Marsh chapel building at the university. More than 1,100 interviews were held there during the past year.

Chaplains Discuss Problems With Ministers of Area

On Oct. 11 more than 200 representatives of Greater Boston churches, schools, social agencies and courts attended a conference sponsored by the Armed Forces Chaplains Board at First Naval District headquarters. They discussed ways of building maximum spiritual and moral qualities in inductees into the armed forces. The three major faiths were represented among the participants. Principal speakers were Edward L. R. Elson, Washington, D. C., minister, and Lt. Col. B. A. Henderson, a Roman Catholic chaplain who won the Distinguished Service Cross in World War II. Fr. Henderson told of interviewing hundreds of returned P.O.W.'s from Korea and compiling a dossier on the "brainwashing" techniques used by their captors. He said that only men who seemed likely to crack under the treatment were given a special "going over." Men with loose family ties, those with no strong religious convictions and those with no deep loyalty to their military group were regarded as the best candidates for "brainwashing." Men with strong convictions were more difficult to handle, and often did not break even under prolonged pressure. Dr. Elson decried the decay in morals after World War II as evident in our literature, motion pictures and so on, but he painted a picture of hope in the renewed interest in religion symbolized by the example of Pres. Eisenhower, by the success of mass evangelists in recent years, and by other signs of spiritual revival. As successful evangelists he mentioned Charles Templeton, Billy Graham and Fulton J. Sheen.

Jewish Community Appeals for Loyalty to Heritage

The Jewish community of this area, strong in numbers, wealth and spiritual vitality, continues to excite the interest of its Christian neighbors. This interest was at its height Sept. 29-Oct. 6 as devout Hebrews celebrated the high holy days of their faith. The observance began with the publication of a New Year's message by the rabbinical association of Greater Boston calling for a revival of interest among Hebrews in their spiritual heritage. The statement said: "In our efforts to become integrated into the American environment we have not given enough thought to the spiritual heritage of our ancestors. Now that the process of Americanization has been completed we must bend our . . . energies to the task of liquidating the Hebraic illiteracy in our midst. . . . In the light of world tensions we urge our colleagues . . . to help deepen our loyalty to the democratic institutions of our land, and to encourage every valid effort to stamp out subversion, bigotry, and delinquency which have plagued our country in recent years." The celebration of Yom Kippur was saddened when Alfred Rosbash, a native of Germany recognized as one of the foremost cantors of all Judaism, collapsed and died shortly after singing the Kol Nidre at Temple Ohabei Shalom.

Jewish Laymen's Group Wins Recognition

Another sign of renewed vitality in American Judaism is the lay movement in the Conservative branch of the faith known as the United Synagogue of America. Set up somewhat like a Protestant laymen's fellowship, this group seeks through personal visitation of local congregations, publication and the sponsoring of educational programs to increase lay participation in organized religion. It works in the realm of theological inquiry and evangelism as well as at the point of financial support. The group sought and received not only the blessing but a promise of wholehearted cooperation from the New England Region rabbinical assembly at its meeting Oct. 28.

And So Forth

Edwin H. Tuller, general secretary of the Connecticut council of churches, was elected executive secretary of the Massachusetts Baptist convention at that body's 152nd annual meeting held in Framingham

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late last month. Mr. Tuller succeeds Isaac Higginbotham, who held the post more than 30 years. Lewis M. Foster, a layman of Winchester, was re-elected president of the convention.

Benjamin B. Hersey has assumed the post of dean of the Tufts School of Religion, an institution for the training of ministers affiliated with Tufts College at Medford, Mass. The school's enrollment is composed chiefly of Unitarians and Universalists. Dr. Hersey comes to the deanship from a pastorate at the Church of the Divine Paternity (Universalist) in New York city.

NATHANAEL M. GUPTILL.

California Approves Change In Liquor Control

SAN FRANCISCO, Nov. 3.—Aroused over scandals surrounding past administration of state liquor laws, Californians in yesterday's elections approved Proposition No. 3, which calls for divorcing liquor control from the State Board of Equalization and vesting it in a state department of liquor administration with personnel named by the governor and confirmed by the legislature. They also approved Proposition No. 9, which would relieve churches of the need to pay taxes on their property during construction. [See The Christian Century for Nov. 10, p. 1372.]

By less decisive margins, voters defeated Proposition No. 4, which would have boosted pension payments to the aged from $80 to $100 monthly. They apparently approved a $175 million veterans' bonus payment, a $100 million school bond issue, and granting of exemption from local property taxation to oceangoing vessels of more than 50 tons which claim California ports as their home base. They turned down proposals to increase pay of state legislators, to lengthen state assemblymen's terms from two to four years and state senators' from four to six years, to exempt from property tax commercial deep-sea fishing boats, and to permit use of state highway revenue to finance off-street parking facilities.

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Resolve Dispute In Two Harbors

Compromise Hospital Controversy in a Minnesota Town—Parole Officers Consider Religion's Role

MINNEAPOLIS, Nov. 4.—The lengthy controversy over medical and hospital care that split Two Harbors, Minn., into two warring factions has ended in a compromise. (See "Ill Will Over Good Health," in The Christian Century for Feb. 10, 1954.) The state board of health has approved allocation of $270,000 for a hospital in the town under the Hill-Burton act. One faction had favored a cooperative hospital, with prepaid medical care; the other, a conventional hospital, with free choice of doctors on the part of patients and fees determined by the doctors. For a while it appeared that each faction would build its own hospital. Under the compromise—necessary to receive federal money—there will be only one. Each faction will have four members on the board of directors, and each will contribute about $50,000 to the cost of the hospital. The ninth member of the board will be Clarence R. Magney, retired state supreme court justice. The hospital will be run as a community institution, where all doctors can practice and patients covered by the prepaid plan will be accepted.

Parole Officers Consider Role of Religion

For the first time in 18 years Minnesota probation and parole officers included religion as a subject for discussion at one of their meetings. At an institute held at the University of Minnesota, they heard talks by Frederic Norstad, director of chaplaincy services for the Lutheran welfare society of Minnesota; Fr. Joseph Kuncl, assistant director of the St. Paul Catholic charities bureau; and Rabbi David Aronson of Beth El Synagogue here. The three agreed that religion should be considered in probation and parole cases only on a voluntary basis, that no attempt should be made to force religion on the "client." The *Minneapolis Star* declared that inclusion of the clergymen in the institute program represents a significant and subtle change in the thinking of many engaged in probation and parole work. "A few years ago religion would have been dismissed as nonobjective, unscientific, emotional and almost wholly valueless as a technique for working on problems of delinquency," the newspaper said. "But times have changed. There is a growing realization that the warmth and understanding of religion can reach many problems that a cold, detached 'scientific' manner leaves untouched."

New State Baptist Convention Is Constituted

The new Minnesota Convention of American Baptist Churches has elected as its first president Neil C. Berg, retired pastor of the Clarks Grove Baptist Church, largest rural congregation in the American Baptist Convention. The new state group was formed by Minnesota Baptists still loyal to the A.B.C., after ties between the national organization and the Minnesota

Baptist Convention were finally severed in August. (See The Christian Century for Oct. 20, p. 1278.) As a matter of fact, the Minnesota convention had not supported the A.B.C. since 1946, when persons unfriendly to it gained control of the state body. Meanwhile Richard V. Clearwaters, pastor of Fourth Baptist Church here and president of the Minnesota Baptist Convention, has protested to the A.B.C. that the new group has infringed on his convention's name. A similar protest has been lodged with the Minnesota secretary of state's office, where the M.C.A.B.C. articles of corporation were filed. Whether the protest will be followed by court action remains to be seen. In an address at the service in Judson Baptist Church here at which the new convention was constituted, Reuben E. Nelson, general secretary of the A.B.C. and formerly secretary of the Minnesota convention, declared that the Minnesota Convention of American Baptist Churches is not really a "new" group, despite the filing of new articles of incorporation. "We are in the direct line of the Baptist pioneers who broke the wilderness of Minnesota to establish their homes, and who brought with them the message of Jesus Christ," he said. "The action of Minnesota Baptists these days is an action of affirmation based on patience, love, long-suffering and understanding."

Minneapolis Pastor Reports on Missions in India

The movement against Christian missionaries in India is "vocal but not too serious at present," Howard J. Conn, pastor of Plymouth Congregational Church here, reported on his return from a visit to that country. He warned, however, that the rising nationalism in the Orient may well result in the barring of all missionaries from India within another decade. The "there is only one way" approach of some fundamentalist missionaries is partly responsible for the agitation against all missionaries, Dr. Conn said; this approach is particularly objected to by Hindus, who believe that there are many ways to God. Dr. Conn feels that India and Nehru are basically friendly to the United States, but dislike many things we do. "Nehru is trying to keep a policy of neutrality which is typically Indian," he said. "Americans who want everything in black and white confuse this neutrality with treachery." While in India, Dr. Conn laid cornerstones for three new buildings at a college in Ahmednagar which is supported by Plymouth Church.

Urges 'Neutral' Presentation Of Religion in Schools

More teaching of the facts of religion in public schools was urged by Raymond J. Bradley, chairman of the division of education at Macalester College, St. Paul, when he addressed a section of the Minnesota education association at its recent meeting here. He suggested that information about the different religions be given early (about the second grade); this, he said, would lead to more tolerance and brotherhood. Dr. Bradley reported that many junior high school students have been found to be almost illiterate about religious matters, including the nature of their own denominations. He cautioned teachers to be careful to keep to the facts about religion and churches, and not to try to con-

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vince students that one set of beliefs is better than any other. "They must leave the children free to cling to their own beliefs," he said.

And So Forth

Einar M. Martinson, pastor of Union Congregational Church, St. Louis Park, has been elected new moderator of the Twin Cities association of Congregational churches and ministers.

Methodist churches of this state have been conducting a "mission to members," an intensive effort to acquaint each member with the "holy habits" of spiritual life. Through lay visitation and special services, emphasis has been placed on the vows made to uphold the church with attendance, prayer, gifts and services.

WILLMAR L. THORKELSON.

Michigan Churchmen Decisive In 'Bingo' Defeat

DETROIT, Nov. 4.—With 4,511 out of 4,781 precincts reporting, Michigan residents have turned down a proposal for legalized lotteries by a vote of 850,066-832,850. The victory by a scant margin of 18,016 was won, it is realized, only through the carefully organized, aggressive leadership and crusading zeal of church leaders. Their effort was sparked by the Committee Opposed to Legalized Lotteries, set up as a separate corporation on the initiative of the Michigan council of churches. The Detroit and local councils of churches throughout the state worked tirelessly to defeat the amendment, and the denominations joined in the battle. The triumph is being hailed as a convincing demonstration of what the churches can do through united efforts against apparently overwhelming odds. (See The Christian Century for Oct. 20, p. 1261, and Nov. 3, p. 1340.)

Report C.W.S. Total for First 9 Months of 1954

Church World Service reports that during the first nine months of this year U.S. Protestant and Eastern Orthodox churches which cooperate in the agency have shipped to hungry and homeless people abroad 16,139,871 pounds of relief materials valued at $8,187,450. Included were 8,454,680 pounds of surplus commodities made available free by the government.

Twelve Nationalities Represented At Ecumenical Institute

Twelve nationalities are represented in the student body for the third semester of the Graduate School of Ecumenical Studies which opened at Céligny, Switzerland, Oct. 1. The course is offered by the World Council of Churches in cooperation with the theological faculty of the University of Geneva, which gives it full accreditation.

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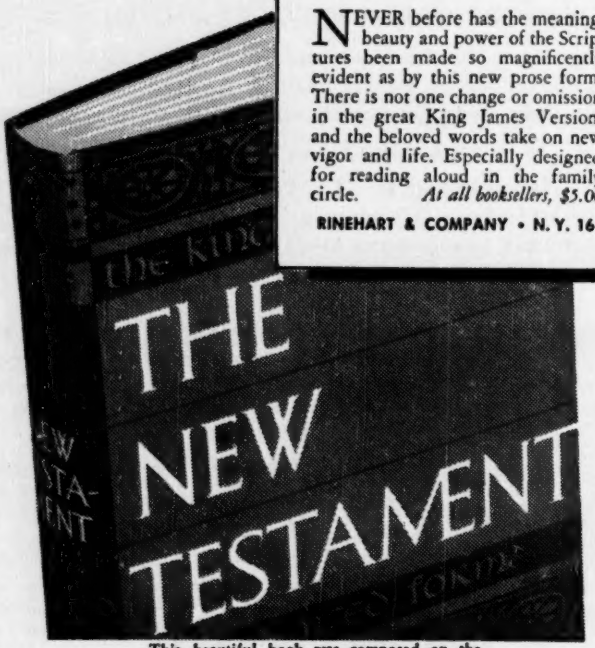

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Mexico Affirms School Freedom

Minister of Education Says Religious Education Is Province of Church and Home, Not of Classroom

MEXICO, D. F., Oct. 27.—Religious education is the responsibility of the church and the home, not of the public school, José Angel Ceniceros, our minister of public education, declared in a statement to the recent National Conference of Normal Education. Ceniceros said that the present government's educational policy is one of strict adherence to the constitution, which bans interference by the church in affairs of state. In making this statement he once again said No to Roman Catholic efforts to have Catholic indoctrination established in all public schools.

Residue of Prejudice Makes Separation Necessary

"Fanaticism and prejudice constitute slavery of the mind, which is opposed not only by scientists but also by those who possess a truly religious spirit," Ceniceros told the conference. "The gauge of the respect one pays his own religious convictions is the equality of treatment he grants those who dissent from his beliefs." The minister declared that centuries of intolerance and proselytism have left in Mexico a sediment of prejudice which shows itself in a hatred that is incompatible with democratic equality and human brotherhood. The presence of this hatred makes it necessary for our constitution to insist that religious instruction be kept out of the public schools. Ceniceros acknowledged that in spite of the government's effort to expand the educational system, 2 million Mexican children remain unschooled. He appealed for the opening of more schools through private initiative; otherwise, he said, it will be at least 80 years before the country has enough schools to meet the increasing need.

Catholic Archbishop Insists That Relations with State Are Good

Some Roman Catholics took Ceniceros to task in the press for his statement on separation of church and state in the public schools, accusing the government of seeking a "totalitarian monopoly in education." But Archbishop Martinez, Roman Catholic primate here, insisted that his church and the government have "gone forward hand in hand" through the past three administrations. He commended the "understanding and good will" shown by Presidents Camacho, Alemán and Cortines. "Their regimes have intelligently combined the interests of the state and of the church to such an extent that relations between the two sectors could not be better," he said.

Mexico's Methodists Elect New Bishop

The autonomous Methodist Church of Mexico has a new bishop. Rolando Zapata Olivares was elected after 34 ballots at the seventh General Conference held here in September. This young church was organized by merger of the Methodist

Episcopal and Methodist Episcopal South missions. It adopted a four-year-term plan of episcopacy. But Bishop Zapata's predecessor, Bishop Eleazar Guerra, succeeded in obtaining re-election to three consecutive terms. The son of a Methodist preacher and a graduate of the Methodist Institute in Puebla and of Union Evangelical Seminary in Mexico City, Zapata has had considerable experience as pastor and presiding elder. He is an assiduous and brilliant student and has made theology both his vocation and his hobby. Consequently, he has become the outstanding theological thinker among his church's ministers. He was a fraternal delegate to the latest U.S. Methodist General Conference.

Sinarquistas Try Out 'McCarthy' Methods

In August the Sinarquista National Union launched a mccarthian drive to have suspected "Communists and fellow travelers" in government positions hunted down and fired from their jobs. This political arm of the formerly profascist Sinarquista party was outlawed by the Camacho administration some years ago, after abortive attempts to assassinate the president and to turn a battalion of conscripts against the government were traced to its members. In their latest venture, the Sinarquistas concocted a list of several hundred supposed "reds" and "pinks" in the civil service, including some high government officials. They sent the list to the ministry of the interior, challenging it in firebrand language to "throw them out." A handful of minor employees on the list were quietly dropped by the government, but on the whole the Sinarquista pressure was ignored. In a more or less casual manner, Pres. Ruiz Cortines announced that he would continue to maintain the freedom of opinion guaranteed by the constitution. He pointed out that the constitution says that political or religious affiliations are not to be interfered with, but that disorderly or subversive activities, no matter what their ideological motivation, are to be prohibited.

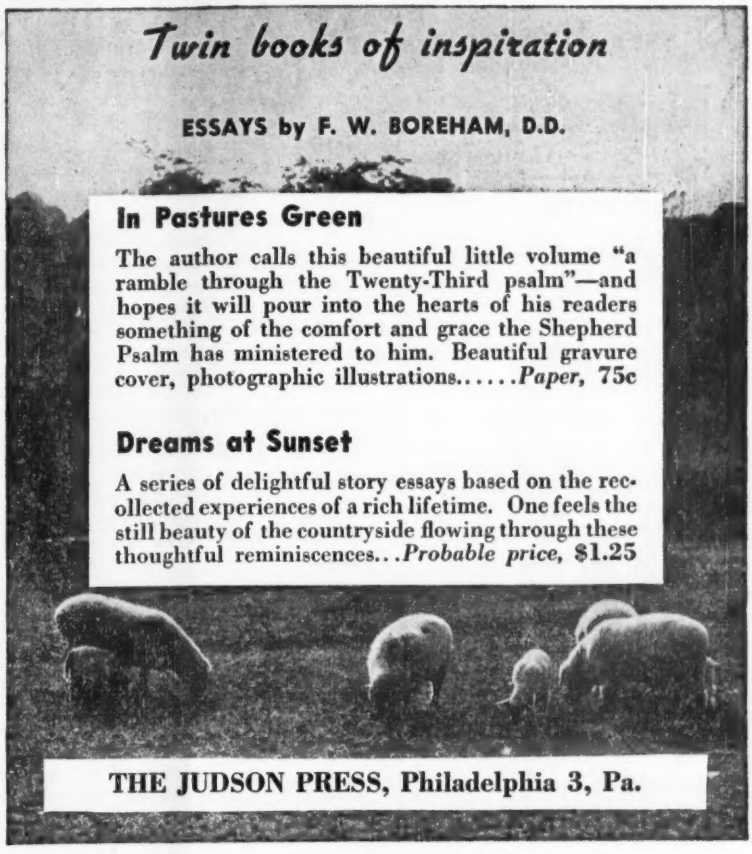
And So Forth

Inaugurating a Catholic congress yesterday, Archbishop Martinez said the Roman Catholic Church's most vital problems in Mexico today are the "prevailing religious ignorance" and the shortage of priests. He revealed that in the central diocese there are only 631 priests to serve 4 million parishioners.

Visitors from the U.S. to the recent Methodist General Conference here were Bishop W. Angie Smith of Oklahoma City, James E. Ellis of the Methodist Board of Missions, and Marian Derby of the Methodist Woman's Division of Christian Service. Mrs. Smith and Mrs. Ellis were also in the party.

Late in September Mexico's Communist party held its national convention here. No more than 100 delegates attended, and they enjoyed no access to either public or press. In a private press interview Dionisio Encina, general secretary, admitted that the party now has only about 60,000 members—15,000 less than the number required if a political party is to participate in elections. A few weeks after the convention Encina and a few other Communist leaders were jailed on evidence of subversive action. At this writing they are still in prison.

G. Baez-Camargo.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Universities in Indonesia Open

Batak (Lutheran) Church Institution Honors Nommensen—C.U. in I. Has First Birthday

DJAKARTA, INDONESIA, Oct. 20.—Universities are springing up in Indonesia. The country now has 23 private institutions of this grade. In northwestern Sumatra the Batak Church (Lutheran), with more than 600,000 members, honored its founder, Ludwig J. Nommensen, by opening a university named for him at Siantar Oct. 7. On Oct. 15 the Christian University in Indonesia (at Djakarta) celebrated its first birthday. In Minahasa, where the population is 90 per cent Christian, a private body has founded a university essentially Christian in purpose and control. In Padang, Sumatra, Muslims have started a law faculty.

Two Government Universities

None of these private institutions can compete in scholarship and resources with the University of Indonesia (which has establishments in Djakarta, Bandung, Makassar, Bogor and Surabaja) or with Gadja Mada. Both these schools were founded shortly after proclamation of the republic in 1945. The University of Indonesia was created by unifying various faculties which the Dutch had organized after 1924. Gadja Mada was established in a sultan's palace virtually *ex nihilo* during the revolution, while the government of the republic was located in Jogjakarta. The students were soldiers, the teachers people recruited from the professions.

Each of these government universities now enrolls around 7,300 students. Professors have been imported in large numbers from Europe, yet the shortage of teaching staff remains a major administrative problem. Indonesian professors particularly are in short supply. This is because the Dutch did not train Indonesians for university-level work. Only after 1924 was it even possible for a few of them to take college-grade work in engineering, law and medicine. The number of people so trained is far short of the number needed by a nation with 78 million population. It is hard to recruit competent professors from abroad, because of the unfavorable living conditions here. For instance, there is a severe housing shortage.

Regionalism Prevents Cooperation

The several new private universities confront the same dilemma as the government institutions: they cannot maintain academic standards without competent staff; it is impossible to obtain enough qualified teachers in Indonesia, and to bring them in from abroad, outside assistance would be needed.

In view of these facts, it would seem that Christians would be wise to combine their resources and create a single institution. But the regionalism which is so strong here works against such a solution. A single united Christian church in the islands is still only a goal. Differences in language, culture and tradition must be overcome before any effective unity can obtain.

The Bataks, for instance, are aggressive, independence-loving. They were among the last of the peoples of the islands to be brought under Dutch control. So strong are their feelings as Bataks that their assimilation into the republic is as yet incomplete. A people to whom tribe and church are almost synonymous, they have made great sacrifices to initiate their new Nommensen University. They see new schools spawning around them and feel that they must have a university of their own. Such ambition and enthusiasm are abetted by the national minister of education, who is eager to see a number of regional universities established.

Nommensen University, which opened with 39 students enrolled in theology and law, will of course be supported to a greater or lesser degree by Lutherans throughout the world. It depends for teachers on personnel supplied by the Batak Church, the Rhenish Mission and the Lutheran World Federation.

The Christian University in Indonesia opened its term here with 100 students in economics, literature and pedagogy. Both the university and Djakarta Theological College, a separate institution with 49 students, are supplied with teaching staff largely by European and American missionary societies. Opening-day ceremonies this fall were attended by the national minister of education and the mayor of the city, a former teacher. Both officials sympathize with the Christians' efforts to provide leadership-training facilities for the nation.

Christian University Needs Aid

The university must have assistance from Christians abroad, however, if it is to fulfill the expectations of the founders. It cannot expect support, as do the regional Christian universities, from the sponsoring church bodies. Local congregations and area synods are so engrossed in self-preservation that they have no resources to spare for ecumenical and cooperative organizations. For instance, Djakarta Theological College (which is on a national basis) was brought to its present high academic level through gifts from Dutch and American agencies. The area synods will support their own regional theological schools, but are not ready to give personnel and funds for union enterprises like the Djakarta institution or the new university.

The Christian university began with a small gift from the United Board for Christian Colleges, which formerly operated in China. It is still a "guest" institution, holding classes from 4 to 7 p.m. in buildings occupied during the earlier part of the day by a Christian upper-middle-grade normal school. The 16 instructors and professors all carry other responsibilities, such as teaching at the University of Indonesia or in the theological school. The maintenance of high matriculation standards has reduced the potential enrollment. Staff members must have at least the M.A. degree.

The president and board are determined not to sacrifice quality for quantity. Consequently, the instruction cost per student is high. If some sort of private subsidy, direct or indirect, cannot be obtained from educational foundations or religious organizations, the university may have to accept government aid or open its doors to all comers.

WINBURN T. THOMAS.

Methodists Look At Family Life

Quadrennial Conference at Cleveland Is Attended by 3,000—Scherer Warns Man Is Near 'Moral Anarchy'

CLEVELAND, NOV. 1.—The 3,000 delegates from across the nation who attended the second quadrennial Methodist Conference on Family Life here early last month left for their homes convinced that the family and the church, working together, can help solve many of the nation's more perplexing problems. Most of the delegates were young married people. The sessions focused attention on concrete questions. Bishop Hazen G. Werner of Columbus, conference host, averred that the family "has what it takes" to meet the problems it confronts. "You husbands and wives [who are] torn with a humiliating inability to get on, reach back into your marriage and know again the sacredness of it," he urged. "See it again as sacred and eternal. It is this conception of marriage as permanent that will rescue marriage itself. The Christian view makes it explicit that husband and wife stay together, not because parting is legally impossible, but because it is spiritually unthinkable."

Recipients of the "Methodist Family of the Year" award were Henry Barke of Boaz, Ala., a retired rural mail carrier, his wife, their 10 children and their 24 grandchildren.

Oxnam Speaks Up for Planned Parenthood

In his keynote address Bishop G. Bromley Oxnam of Washington, D. C., presented a strong defense of planned parenthood. "Wise fathers and mothers will secure the sound advice of qualified and reverent students of psychology, biology and religion," he said. "Procreation is not the only purpose of sex. Those who in the name of religion defile a holy and beautiful relationship that has its own intrinsic values do themselves commit sin. . . . Christian parents are morally obligated to plan for the coming of their children. Those who condemn such planning as sinful commit sin and cast reflection upon Christian men and women who, in love, take the steps necessary to the spacing of children and the health and happiness of the home. . . . Devout preparation for the coming of the child is at once an expression of loyalty to the community and to the Christian faith."

Urge Participation of Entire Family in Activities

As one means of building healthy family life, Mrs. Douglas Horton, former president of Wellesley College and wartime director of the WAVES, urged that the entire family participate together in worthwhile community activities. George A. Warmer, Jr., of Oakland, Calif., spoke on behalf of "family-centered" churches and homes, where each member of the family can feel that he is part of a Christian fellowship. Editor Norman Cousins of the *Saturday Review* brought to the attention of the delegates certain "trouble spots" in today's world. He said that there can be no security for a man's family unless there

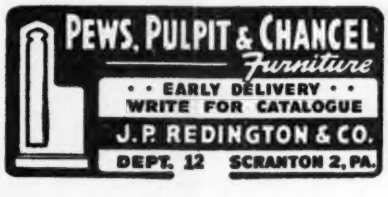
TERM "GOD" UNDERVALUED IN CURRENT CHURCH USAGE

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

If a railroad engine, powerful enough to pull thousands of tons, were used persistently—day after day—to drag a train of toy cars, everybody would say that the engine was being inefficiently employed. And yet, this is precisely the way the term "God" is habitually used by the honest and well meaning people who belong to the churches.

We have learned in early installments, that the term "God" comes to us out of a great struggle, which was led by the Hebrew prophets, against the unjust economic and social practices identified with Baal and "other gods." It was this very struggle that lifted the terms "God" and "Jehovah" (or "Yahweh") upward from the level of heathenism. The prophets, who victoriously fought heathen gods, learned to think of Deity as a Personal Force, above Nature, but identified with Social Justice (not socialism or communism).

The idea of social justice was expelled so thoroughly from the ancient church that it has been treated as an intruder in the sphere of religion for more than fifteen hundred years. The term "God" has been restricted to the idea of individual righteousness and personal redemption—just like the powerful engine pulling only a toy train. In the prophet Isaiah's vision of God's purpose "He will bring forth justice to the nations [not simply to Israel]. He will not fail nor be discouraged until he have set justice in the earth" [not merely in Israel], (Isa. 42). Instead of this imperial world-ideal, most religious people, in all honesty and sincerity, have been satisfied with personal salvation and individual comfort from the Lord. (A little selfish, is it not ?). Do you wish to use your influence in promoting knowledge of truth and fact which will help to bring the churches and the general public up to the intellectual level of our progressive theological seminaries and outstanding universities?—A circular will be sent to you upon receipt of a three cent stamp to cover postage. Requests for the circular must be accompanied by the three cent stamp to defray cost of mailing.—L. Wallis, Box 73, Forest Hills, Long Island, New York.



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is also security for the "family of man."

Cleveland Meeting Reopens Merger Negotiations

A 30-2 vote in favor of proceeding with union of the Congregational Christian and Evangelical and Reformed churches was registered at the joint meeting here Oct. 12-13 of the executive bodies of the two groups. [See The Christian Century for Oct. 27, p. 1293, and Nov. 3, p. 1345.] The only dissenting voice raised on the floor after the vote had been taken was that of Howell D. Davies of Chicago, secretary of the Committee for the Continuation of Congregational Christian Churches. He said he believed that many congregations in his denomination will refuse to participate in the merger, and insisted that since union was last officially discussed six years ago "there has been a great loss of interest and enthusiasm for it." The groups which met here looked forward to organization of the new United Church of Christ in 1957. It will have a membership of over 2 million. The Congregational Christian group now has 1,250,000 members in 5,573 churches, the Evangelical and Reformed 760,850 members in 2,735 churches.

Scherer Addresses Reformation Day Service

A warning that "man is well along the road to moral anarchy" was sounded at Cleveland's annual Festival of Faith held on Reformation Day in Public hall. The crowd of 8,000 heard the warning voiced by Paul E. Scherer, Brown professor of homiletics at Union Theological Seminary, in his address on "The World and the Gospel." "Perhaps the foremost lie of our modern civilization is the assumption that whatever is real in this mysterious world and worth taking into account begins and ends with us," Dr. Scherer said. "Because of the acceptance of this philosophy, the Christian tradition has slipped away from the functioning center of human life, and . . . man is well along the road to moral anarchy." Dr. Scherer declared that every Protestant who thinks he has a grievance against the Roman Catholic Church should "quit vocalizing about it and begin examining his own Protestantism."

WILLIAM DINWOODIE.

November Again 'Religion in American Life' Month

For the sixth year, American business and the advertising industry are sponsoring the "Religion in American Life" program during November to emphasize the importance of the nation's religious institutions and to urge people to attend the church or synagogue of their choice. This year's theme, "He restoreth your soul—Worship together this week," is being repeated on television, radio and billboards and in newspapers and magazines.

Evanston Story Told in Britain

Evaluations by Delegates Are Heard at Crowded Meetings—Russo-British Church Conference Planned

LONDON, Oct. 28.—Reports on Evanston are now being made at crowded meetings in all parts of Britain. Commenting at the London meeting on the rising interest in the ecumenical movement, the Archbishop of Canterbury warned that expectations must not be pitched too high. In his view, Evanston gave the World Council of Churches a new confidence and authority. John Baillie, one of the six presidents of the council, said that Evanston helped to restore the theological balance of the Christian faith in relation to the Christian hope: the 19th century concentrated almost entirely on "hope" as an assurance of personal immortality; we are now recovering a truer sense of "hope" as concerning not only persons but the whole universe. Dr. Baillie regards Evanston as a culminating point in a theological revival on this issue.

Plan Conference with Russian Churchmen

A "friendly conference" with representatives of the church in Russia has a place in the plans of the British Council of Churches. Whether this would mean sending a delegation to Russia or inviting a Russian delegation here is not yet determined. No doubt both these ideas will be pursued. The last official ecclesiastical visitor from this country to Russia was the Archbishop of York (during World War II), but there have been many private visits recently. Ernest Payne of the Baptist Union was in Moscow earlier this year, and numbers of clergy have also been there. Moscow seems prepared to receive church visitors from abroad but shows little willingness to allow Russian church leaders to return the compliment.

See Threats in New South African Act

British missions working in South Africa are perturbed at the growing threats to educational freedom under the new Bantu Education act. [See The Christian Century for Oct. 27, p. 1292, and Nov. 10, p. 1355.] Unless missions are prepared to lease their buildings to the government, subsidies will be withdrawn. This means in most cases that mission schools that give education to the Bantu people will be compelled to close. News reaching London shows that some missions are prepared to cooperate with the government in implementing *apartheid* in education, others will try to compromise by running hostels only, and some will close down rather than cooperate in any shape or form. The Archbishop of Canterbury has condemned the process as totalitarianism which "differs not at all from the suppression of civic freedom and church life in communist countries."

Anglican Bishop Will Return to Iran

After his summary dismissal by former Premier Mossadegh just over 12 months ago, W. J. Thompson, the Anglican bishop

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in Iran, is to be allowed to re-enter the country next month. Dr. Thompson received word from Tehran that his visa would be available in London and that he would be welcome to return. This reversal of official policy is particularly pleasing to Dr. Thompson. He has spent more than 30 years in Persia, first as principal of the Stuart Memorial College at Isfahan and since 1935 as bishop. Many of his old pupils occupy important positions in the Iranian administration. The bishop expects that visas for the mission staff will also be granted on request. The Isfahan hospital has managed to keep open, but with an extremely limited staff.

New Emphasis on Evangelism

The British Council of Churches believes that there has been a "recovery of nerve" among the churches, due largely to the popular success of Billy Graham's crusade earlier this year. The chairman of the council's evangelism committee says: "It was difficult to discover the proportion of those fully outside the churches who either attended the crusade or were led to decision through it. It seems clear that the widely reported figure of 60 per cent was in considerable error. The statistical analysis suggested 20 per cent as a more likely figure. But there was very great value in the large number of churchgoing folk who were brought to the point of full commitment." The council detects a "new emphasis on the note of evangelism" in the churches. Judging by the large number of local campaigns, there is no lack of energy in carrying out the central task of the church.

And So Forth

In the Billy Graham Crusade's recapitulation of costs, it is revealed that $25,000 was required to put the 38,000 converts in touch with local clergy and churches. All expenses were met, and a comfortable surplus remains on hand for the next campaign, due next spring.

Sir Kenneth Grubb, chairman of the Churches' Commission on International Affairs, is a member of the British delegation to the UNESCO meetings in Montevideo.

An appeal for $1.5 million is being made for repairs to St. Paul's Cathedral.

George Cadbury, Quaker benefactor, has died at the age of 76.

CECIL NORTHCOTT.

The Church Roll

Albert W. Farmer, Disciples of Christ minister who since 1950 has headed CROP's promotional and organizational work, has been named director of that material relief agency to succeed John D. Metzler, now with the World Council in Geneva.

George F. MacLeod, Church of Scotland minister who founded the famous Iona Community in the Hebrides as an experiment in combining religious discipline and manual labor, is the first appointee to fill the newly created Harry Emerson Fosdick visiting professorship at Union Theological Seminary, New York city. The chair was established through a $250,000 gift from John D. Rockefeller III. Dr. Fosdick gave the closing prayer and benediction at the service during which Dr. MacLeod's inaugural address was delivered. At the same service Principal David G. Moses of Hislop College in India gave the inaugural address in his series as this year's Henry W. Luce visiting professor at the seminary (see The Christian Century for Nov. 3, p. 1342).

Conrad M. Thompson of Minneapolis, director of evangelism for the Evangelical Lutheran Church, spent October interpreting to a series of Lutheran conferences in Germany, Norway and England the "preaching-teaching-reaching" technique of evangelism initiated last year by his denomination.

The Kansas council of churches has named the first Negro to head an interdenominational group in the state. He is G. Robert Cotton, president of the Kansas Technical Institute, who succeeds Rev. Tom Parish as president of the council.

Edward John Carnall, since 1948 professor of apologetics at Fuller Theological Seminary in Pasadena, Calif., has been appointed president of the seminary. He succeeds Harold John Ockenga, who has returned to the pulpit of Park Street Church, Boston.

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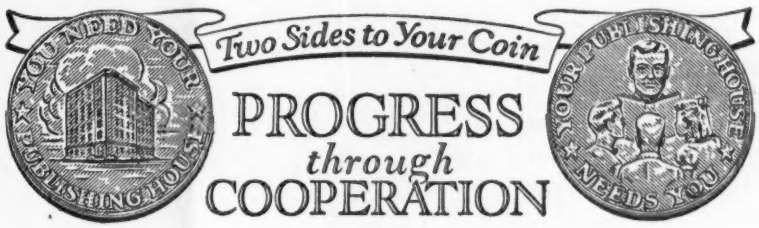

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